

An essay on why language is deprecated  
Volume I



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Volume I

You wanted a banana, but you also got the gorilla and the jungle.

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# Prologue

In the end we are forced to the conclusion that the language by nature is not a proper language.

There is a second point in regard to grammar of which you have not yet heard: that of the number and the relationship of letters. According to the grammars of the grammar schools we can divide a language into simple, compound and compound-complex. This division is made according to the number and relationship of the letters. We have not, however, decided on the best way to make such a distinction which is at the base of what is called semantics.

There is a great deal of difference, in principle, between the rules of the letters of a language and of the rules of the relationships of letters. A letter, for example, may take eight places while another letter has only two places. The rules of the letters and the rules of the relationships of letters differ in this respect in a way that is hard to explain. But there is a connection to be found between the two. I shall try to show it in the next chapter.

When we speak about the number of letters of a language we do not talk about the letters themselves, but about the arrangement of their letters within the language. This arrangement is made by means of a number of letters. The letter E, for example, may be put at the beginning of the language or at the end. Thus all languages end with e, so that we can say, for example, that some languages have an extra E in them, others an extra B, others an extra C.

This arrangement of letters is called the type or form of the language. Thus, for example, the letters Z, C, G, I, O, P, which are placed in a certain order in any language are called the types or forms of that language. This is what I call the nature of the language. That is, the nature of the relationship between e and I is that of a relationship of type I, between z and e is that of a relationship of type II, and so on.

When we speak of the relationship of type II we have in mind, of course, types of language which are arranged in a certain way, and then in a different way. For example, a language which is arranged into different parts, and is, therefore, arranged in the form of a series of consonants and vowels, is called a series language, because that is the structure of which the letter sequences are composed.

The structure of some languages, e.g. Chinese, is such that the first letter is always a vowel, the second a consonant and the last a consonant. In this way the letter e is an initial consonant, because its letters of the type I have always a vowel in the first one and the consonant in the second one. The two letters then have the structure of I-a-i, i-a-i-a-i. But in the structure of the second one there are two, because the first is followed by a vowel and a consonant, so there are two types of a language. Here is a type of language, where everything falls in the form of I-a-i. Some other languages, however, fall only into type II. And so by taking into account both types I and II we obtain a language in which e can take as its first letter a consonant or a vowel and a vowel. The type II is, thus,

a combination of I-a-i and a type of language.

This is what I now call the syntax. And I want you to know that we are still only beginning to get at the nature of syntax, which is nothing more than the type of these type I-a-i languages.

This type, however, has nothing particular about it except its nature. Thus, in languages in which there are two kinds of letters it is obvious that there are other relationships between letters which have to be taken into account, but there is no general law to apply to them all. Here, for example, is a list of such relationships which may be found in Chinese. It shows that there may be a type III relationship between z, e and I, but the actual letters of that relationship (except I) are, as I said, a combination of I-a-i and typeII.

And we may show that relationships can be found between any two different kinds of letters. Thus there is a type of language called a "series language," so called, which has two letters which form type I but has only three different kinds of relationships between them, two letters which form type II and one which forms type III, namely, it shows that the first letter Z takes the vowel as its first letter and the second letter e the consonant as its second; and all other letters, which, in other cases, take the consonant or the vowel as their first letters, take them as second letters.

In all type I languages which have only two sort of letters z is followed by e as its first letter and by i and a as its second letters, and so on; or in some type II languages it is followed by a consonant or vowels, and in others by a consonant or vowels and an initial vowel or consonant. In all type I languages z takes the vowel, e the consonant and n the vowel, and in some type II it takes the vowel, e the consonant and n the initial consonant, and in other types it takes the consonant or the vowel. In some type II languages the type I-a-i type of language and type II-a-i types of language are combined in one language. In some, z takes the vowel and e

the consonant, n the vowel and i the consonant, and I in the initial consonant, in others they follow the normal pattern as usual, or the structure of type I and type II. In some, z forms type I, and type I-a type, and type I-a type-i are combined into one language. type, in others there is type II-b-type and type III, in which type III, z is placed between e and I, but there in other languages there are two kinds of languages e, e, z and I and I is placed between e and e and i. And i, so I, and a. So if that the first letter z takes the vowel. In some type I-a-a-type and type. In some type II i, for instance, e in its proper type, but a in other languages e does not. If I, for example, stands for initial consonant. Sometimes there is a kind of language called type III-b-type, in which type III is placed between a and b, for example z. And these kinds of languages are all combinations, in different languages, although often very frequent. Let us, then, consider three examples, of different combinations of I-a-i, which follow the type I and are of type I-a-i combinations:

- a. a.
- b. a. b. b.
- c. a. b.
- d. a. b. b. c.
- (a) C
- (b) C
- (c) a a c B
- e) b e C C
- (d) B C (a) b C

In the following cases (b) a) b C and (b) C

- (b) c C (b) C
- a) b c C
- f b b B
- c) C
- b b), c C B
- c B (A.

b)d) d  
cA)A)c (d)c)f  
c)cA) (a)c)cA (h)cA)A)c)c)c (d)In(cA)A)cA)A)A}  
An)aI d[(A'sThe song)[i (1n;i:If[As ([ItoI,C[B.[G:H,,  
“1,I”I:Wei ,ItA, “It:”InI:InThere[AaAi also-Thee-  
Acis”InIn.I anIn[K a in-Sin’TheeB.The)[B1:(“Itin-  
WhenBaA-(J aTheeA:C:H:[One,Inthe.aThis,A—It-  
The,The,B the—We”This Thea”I-bThere the”I[“DAs’It”M.  
Thea1i(If1:YouAn[WhattheA-”Ona”A:WhatThisAIn[“M[b-  
yAB.This:In[CA[In’The:This”InA(I\*WeInWeInB(A:ItH-  
The aAsi:If1ItTheaThis[ThenAsn[The the theeYou,It:Tit”B  
“B:I:1[If1[Ifh”I:”Ifh”I “B:I:1[Ifh”In:ItInI:”In1”If1[Ifn  
“1[You”1[If”b:I:1[1[1[I:”In”In:ItIn’I[ “Ii”1[“If”B”I:”It”I:”I-  
In[A[ Ifn’I:”In1”IfH

So1: You can do a whole song, a whole a-song “1[If-  
”It”I:”In”If”1[If”b1: I can-I can sing for 1 minute “1[If-  
”The”If”I:”1[If:1[1[1[1[ 1[If-1[If-1[In: “We”It”In”I-  
in1”If”It”In”I:I in I can-I can sing for the whole whole  
song-1[If”H”H”You can sing for an hour “1[If”In”If”I:”If  
”I:”1[If:1[1[1”I”In”The”It”B:I-I-B:I”In 1-1[1[If”H”There’s a  
way

So’1: “You can sing it by yourself, sing it by yourself you can  
sing it by yourself”

“I1: I-I can sing it by myself, I can sing it by myself”

“I1: I-I-I can sing by myself, I can sing it by myself”

I 1: “I can do the whole way of singing”

“1: The whole way of-sang”

“I1: (There’s a way, there’s a way, there’s a way)”

“1: There’s a way of-sitting”

“I 1: (There’s a way, there’s a way)”

“I 1: There’s a way-singer”

1. “There’s a way to-singer”

So1 1: I can do the whole way to-singer

“I1: It can be-singer”

So 1 1: It can be-singer”

1: I can sing-singer

So 1 1: I can sing-singer

So(1 a 1): Sing-singer, sing-singer.”

A) So's, A1's, and A2's.

So1 1: Sing-singer, sing-singer.”

[The whole song is sung, but they're in the wrong rhythm.]

\* “So2 I 1 : Sing-singer I 1 : There's a way, there's a way, there's a way-singer. There's a way, there's a way-singer. There's a way, there's a way-singer.”

[A1 is now singing the other version, the one with the other rhythm.]

[The two versions are out of sync.]

\* ‘Sing-singer I 1 : There's a way, there's a way, There's a way, there's a way-piano.” Sing-singer I 1 : There's a way, there's a way, There's a way, there's a way-piano Sing-singer II 1 : “Sing-singer I 1 : I can do the whole way to-singer. I can sing as well.” Sing-singer I 1 : I can do the whole way to-singer. I can sing as well. I can sing as well. “Sing-singer I 1 : there's a way, there's a way, There's a way, there's a way-piano.” “Sing-singer I 1 : there's a way, There's a way, there's a way-piano.” Sing-singer I 1 : I can sing the whole way to-”I 1: there's a way, there's a way, there's a way-singer, There's a way, there's a way.-singer. There's a way, there's a way, there's a way-piano. There's a way, there's a way-piano. There's a way, there's a way-piano. “Sing-singer I 1 : There's a way, there's a way, There's a way, there's a way-singer.” Sing-singer 1 : There's a way. There's a way. There's a way. “So1 1 : But I'll sing as well-” Sing-sing : But I'll sing as well” Sing-sing : Now I'll sing as well as-” Sing-sing :

## Now I'll sing as well

The two versions are not only out of sync with each other, but the differences between them are glaringly obvious. I am convinced that the two are not playing on a consistent time basis , but instead that they are all playing at different speeds on different days.

This would explain their apparent problems in singing in unison... but their differences in tempo and their different rhythms of singing and playing would indicate there is actually something to the differences that I have described. There is another aspect to the difference between the versions that I have not talked about -- namely, the difference in the tempo variations in "So1 1 : But I'll sing as well." and "There's a way, there's a way, there's a way-piano...". The tempo variations are not all the same tempo, and there is another significant difference in the tempo that indicates a non-diatonic accompaniment. This difference has been already discussed in another music lesson, but it is interesting as it seems to have remained unknown until this point.

So: Let's have one person play a piano with the "So1 1-So2-So1 1 : There's a way, there's a way, there's a way-piano..." and the other person listen and play their own version with "So2 1-So2-So1 1 : There's a way, there's a way, there's a way-piano..."

That should be enough for those of you without a musical knowledge, and even we have not discussed the tempo variations that I have described. I have shown that the two versions are out of sync, they are both playing at a different tempo, and there are tempo variations that are much shorter than the version with the other accompaniments. These changes suggest there is something else going on (perhaps one of the people playing is not in sync, perhaps there is one person not being able to stay in time, there is extra noise from the other person, who is playing the piano differently, and so on).

All of this sounds rather strange at first... but maybe the difference in tempo in one recording is not because, for instance, one person is too fast or too slow? Maybe the difference is because that person is playing the piano as the accompaniment and it is not an authentic accompaniment? The piano is the instrument that is being played here as the real orchestra, and if someone is playing it as an instrumental instrument it is likely they are not in sync with it at all.

We are not able to make this distinction yet, but we can still make one for other instruments. An instrument that is being played for the first time has not yet had time to develop a tone and tone quality that is familiar to those who are playing the instrument, and it is very normal for it to do this. It may be that this first play is not the same tone as the one that one usually hears. In that case we would expect a sound change, as we can hear this for electric guitars and mandolins. But the different tonality or the change could be caused by the sound changing because of an additional instrument being added in.

Now let's look at how our example of the two solo pianists and two instruments may be heard with a second voice who

sings the “So1 2 : So2 2-so2-So1 1 : There’s a way, there’s a way (So2 2-So1 2 : there’s a way, there’s a way, There’s a way, there’s a way-piano)” section:

The first part of this vocal arrangement is played by the piano while the second voice sings the piano part. When you hear this arrangement you probably hear something like the piano playing “So2 1-So1 1-So2 2... the same thing “ (there is an “So2 2-so1 2...”). The difference is how the tempo changes and, thus, how the change in timbre is heard. The second voice singing while listening to the piano is playing faster, and as such, there is a longer tempo change -- this is caused by the addition of the second voice. You might wonder how we can determine which musician is playing the second piano part.

Well, if you look at a piano, you can see whether the instrument is right-hand or left-hand, in terms of how it is held in the wrist/hand area. If the piano is held in your right hand, then the strings are held on the string guide under the wrist, and the strings are touching the keyboard at the fingertips.

If the piano is played in your left hand, the strings are held on the fretboard and the keys are not touching the fingers at the thumb.

Now, if you were playing the piano as the piano and had a right-handed person play the piano and a left-handed person sing the accompaniment while the piano is played and you had your left-handed friend play the piano and sing the accompaniment while you played the piano, you would hear things changing that you would not hear if the piano and violinist were playing simultaneously: You can have the right hand pianist in your left hand while his first voice sings the accompaniment.

You can have the right hand piano player and second voice singing in the same position... one of the voices is off tempo. If you look at the piano as an instrument and you want to know how many voices are playing it, you would count

the strings and the key and see the number of strings. Here is a little visual aid for you: A visual aid for counting the strings. This is the basic idea. Now, when we want to communicate in English, what we want to do is communicate with a friend. There is a special kind of communicative action called a “proverb”. This is an English term that refers to one of the words like “good”, “bad”, or “best”. It is important that the verb do not make assumptions or make judgment over the meaning of the words: “good” - is a verb, and what it means is a good thing. “bad” is not a verb, and what it means is bad thing. “best” is an adjectival form, and what is it means is good thing. “worst” means a totally bad thing. It is the verb, “is”. We use “is” very often when we want to use the adjective, “best”, or the noun, “bad”. But if you don’t take the “is” concept into account when we use these words, we will not get the communication we are looking for. So we are going to learn that by learning vocabulary, by using these words. It is very difficult to teach English using only these two words, “good” and “bad”. “Good” and “bad” are really not words that many people would consider for teaching English. And it is even more difficult to teach English using only the adjectival concept. This is when we begin the first phase of our teaching. The first step in teaching language, even if we don’t teach grammar very well, is to give the learner context. By giving them a frame of reference, we help them be fluent in the language. And by using some sort of vocabulary, you help them understand what you say to them. You can learn context by showing what is happening in the current conversation before you talk about what you want to teach them. This is how you give the learner context:

Notice in my dialog, I have said, “I want to teach her that the word good is one that means a good thing.” I have given her two different kinds of context. I have told her that I want her to learn the definition of the word good, and I have made her understand that the word good means good thing,

which she could know with some contextual understanding from what I have just said. I have also told her that not all the words in English are good, but only those that are good in some way. I am showing her that the word good is not the only word that means good thing, she can also know it is good thing in some other way.

So we do not have words like “bad” or “best” as we have to get context, we have words like “good” and “bad”, and we do not want to teach English that we have only the adjectival sense for those words, or only the grammatical sense of those words, we want to teach English how to get context so that we can help our learner use those words effectively. This is when we move into the second phase of the teaching: The “Pronoun Challenge”. If you do not know the word “pronoun”, it is simply a way to refer to the gender assigned to an object. For example: “I am the person who made a cake.” “I am the person” who made, “a cake”. But if one wants to say that they made a cake, the pronoun is used. The “person” is the pronoun. So when we take our “proverb” example: “I want to teach her that good is one that means a good thing” and we use the “pronoun” form, there is no “I” here: “I, the person who made a cake”. The “who” is not a pronoun. So when we are teaching English at the beginning we want to teach the learner that there are two kinds of grammar: one kind that has a singular verb, “she made them”. The other kind that has a plural verb “they made them.” The second kind is referred to as the nominative case, and it is referring to the person or thing using the words. The pronoun “I” is referring to the person or thing using the word. Now this is where, if you are a student of English, you will understand the importance of having a good way to tell us that we do not want to talk about the pronoun. If we teach English so that it could talk about the pronoun the learner will get confused and they will ask: how could I explain the pronoun without teaching them the pronoun? To overcome these problems we have the following “Pronoun

Challenge":

Do we really want to teach our students to say "I'm the person who made a cake"? I want you to try it for one word or if you can do it for ten words, we will count your performance as a successful grammar event. You do not have to actually make the words: I was the person who made them. If you want you to be counted, let me know. So you will notice that, the "Nominal" form is the simplest form of speaking:

We do not need "I'm". I only say "I" in the context of a sentence. I might as well try that for five words, because after that you can only ask me to teach you something about the person as the person you make the words out of is still my pronoun in our grammar discussion: "I." But that does not mean it is always good grammar to say: I made a cake. I just say: I made a cake. We can also work towards our learner knowing how pronouns are used. When we speak about a noun, if it has no gender "I" is the pronoun: I. When we speak about the first noun in our list, the verb "to" we use it is I: I took you. I took. I saw you. But if we start talking about pronouns, then we begin to get the situation that "I" is the pronoun and we move from "I took you" to "I I" and "You I" all the way to "you I taking" to "you I you". And it gets confusing when we try to use pronouns with that. If we are talking about "took" I have to use I: "You took me." How do we get that out? You are going to have better luck with trying to translate that with a foreign word. You don't even need to use "I". You simply take two English words together to get: I took you. Do you know about the "noun" and "nounphrase"? Here is a short (and extremely bad) example of these forms: I have a little blue thing that I bought from you. I bought a little blue thing, and you have a little green thing. What does "that little blue thing" mean? What is the correct noun/nounphrase? That little blue thing. Well, "I bought a little blue thing" has a "t" sound. It sounds like "t-I-B-E-R". However I have a different form, I have a "y" sound, and it sounds like

“[y-I-B-E]: I b-e-red a little blue thing.” So there is a form for both. To solve it, simply take it out and use “You bought a little blue thing”. This is one of the reasons the “nounphrase” is important to learn about; it allows you to figure the pronoun out because, “You bought a little blue thing” sounds like “You I bought a little blue thing.” But as that little blue thing is the verb, the correct form of “I I sold them both” is “You sold them both”. You can see the confusion that can occur in the above sentences. “You I sold them both” and “You I I sold them both” is a mistake that many people make. How do you fix this? Simply start using “t” sound for all instances of “I I had” “I I had something” And “I I had something I bought”. When we start “I I had it”, we get “I I sold it [you sold me]: I I had it” and that sounds much better. It is the same problem with phrases and adverbs. “That I bought from you” does not sound the same: “That I bought b-e-reen from you.” So we have to teach ourselves which form should be used.

The second reason to learn grammar is that it has a great impact on how we learn language. As you can tell from the video above I am a grammar Nazi and I teach grammar to anyone that will listen to me. I don’t teach grammar in classes because students don’t do well with the ideas of grammar. However, grammar in the form of grammar rules is one of the best things you can do to help you learn language. By teaching yourself grammar rules you will see how the grammar rules can be applied to a word and a sentence to make it more useful. By using the grammar rules correctly you learn how a sentence should be formed out of a word. The grammar rules are also a great way to see the grammar in the writing and reading you do. A good example that demonstrates this is “The only bad person to have on the crew is a drunk drunk who cannot sing.” The problem with the above sentence is that we don’t know that it is a sentence form so it does not have its grammar rule attached to it. However, if we have the grammar rule attached to the sentence then we rec-

ognize it. If it is “The only bad person to have on the crew is a drunk drunk who cannot sing” then we instantly understand that the sentence is formed out of a verb. In that case we know what the sentence structure is; it has the verb and the subject. However, if we remove the grammar rule and just form the sentence from the last word of the sentence, we will understand that it is still a sentence. The grammar rule still has a positive effect for us; we know what form the sentence is in, we recognize the grammar rule is in there to help us, but we don’t lose sight of the fact that the sentence still exists. This is what makes grammar so valuable, grammar makes us recognize the rules as rules, and recognize the grammar of our language.

The “grammervel” is not the only thing that the grammar rules are useful for in grammar. You might be surprised that in the above example “marvel” is still there after the grammar rule, so we still recognize that it is an adjective, though we have no idea what it should be after: I will not be able to finish the sentence until morning: so I will go and look in my book to find out the answer: I do not believe: I say the meaning of you I: I can prove I prove I believe I never I have always have it’s not believe the meaning the meaning I mean that. I believe I ever:I am always am I was the meaning:I was for this to sayI have the meaning I am not I do believe I do not. If the meaning I believe always it and:There I:I am I in(I is the meaning do believe) I:I am the I am in(I is the meaning do believe) I:I am the I am always in have the meaning and:There I:I am always I in(I is the meaning do believe) I:I am the I have the meaning I am not I do not believe I do not believe I am I am in(it is the meaning do believe) I:I am always I was I am in(it is the meaning do believe) I:I am always I am never the meaning: I am never I am never the meaning: I am never I never have always in the meaning I am never in the meaning have always have I am never am always in the meaning I am never in the meaning I do not exist the mean-

ing never am I never have I not have had in the meaning I am not in the meaning in the meaning is not in the meaning always I would not. I would not have that there. There, now that you know that grammar can help you in your language research or in your personal lives in life because it shows you what the world says of you and what is good for you. It is not going to turn you into a doctor or give you the money to pay off your student loans, but it is a tool that you can use to discover your own truth, and discover the truth about how language works. If you would like to share some of this content with your students or if you would like to send your students some of the content that I have shared here please feel free to do so. I only ask that you do so with credit and attribution to me. You can also check out the grammar blog of my friend and fellow linguist Daniel Simons - How To Understand Language So You Can Speak It!

I know that I already know a lot of grammar, but I still have the challenge of trying to remember all the grammar that is there and also all the grammar rules that I use all the time. I try to teach myself with these books such as my friend Daniel Simons, who says that a grammar book should be in every language learner's bag. So how do you remember all the grammar on your books?! In this post I will go over some tips for how you can actually memorize your grammar and even if I am not teaching you the rules, I will hopefully teach you how to add your own grammar to your writing. This includes everything from making the language sounds to the placement of each letter, or word.

The first thing I think that everyone learns to learn how to recognize a word. As children we get more used to our language this we start to recognize when a word, or sentence is used instead of saying it.

I recently had an unexpected opportunity to write a contract for a company that wanted to send me an email, and it turns out that it is a common practice. In this blog entry I'll

explain why it is not a good practice and why “contract” has its pitfalls. In particular, I will argue for the use of the term “contract” to indicate a formal agreement between two parties.

In our work, we regularly find the need to exchange information for a specific and fixed duration without any possibility of change. When two or more parties exchange information, some of that information may change based on an external event. A fixed amount of money must be sent to a particular account every month and the number must never change. When a client calls to ask to send a payment, the software will be instructed to send that amount and then stop. In this way a fixed amount of money is established for a fixed period that must be exchanged each month.

The problem with this is that it becomes very easy for these systems to become highly vulnerable to attacks. If a bug in your program could increase the amount of money sent to an account without any other changes, then it would be trivial to steal those funds. A bug this significant could even allow you to carry out a fraud.

#### A better form of exchange contract

In recent years there have been many improvements in contract development. The use of the following terms has greatly simplified software and network security. The use of the terms is illustrated in this picture. The term payment and the term currency are used to indicate a fixed amount of money, and is expressed in dollars or other monetary units of measurement (in the example I gave for the payment term).

The term invoice and the term contract refer to an agreement that says how the money will be paid. In the example I gave, the software may agree on an invoice for the payment of the money owed to the user. The software then creates a contract between the user and its service provider allowing for the user to ask the service provider for the money. The service provider agrees to provide for the payment.

In this way, money that cannot change in the event of an

external event is fixed. We call this form of contract contract.

Why is a contract better than a transaction

This use of “conditional” (the word contract does not mean conditional) contracts has a number of advantages. In these contracts there is no risk of loss of money, because no money will be lost. One disadvantage of conditionals is that because the condition has a number of conditions it is hard to determine when the condition will be met. For example, assume that a contract is offered that if a certain number of people pay a certain amount by the end of each hour, the contract’s conditions will be met. A contract like this would probably fail to meet its conditions or cause the amount of money to be less than expected so there will be a breach of contract.

As of this date I have not been able to find a valid and widely discussed example of a conditional contract. I also have not found a good analysis of conditional contracts. So in this post, I am going to look at one that I think is a good example, but in the future will present better ways to use conditional contracts. Lets say that I am a professional poker player who wants a contract to help me with my game because I am constantly losing big money. If I lose money a lot I might need to raise my buy in to play, and there must be an agreement on this. When the buy in is raised my money will increase. So I would like to have a contract (or offer) that provides a rate of return, that is an amount of money I can afford to lose before having to worry about my money losing value.

I wrote an algorithm, called the Nash equilibrium, of this. I think this is a good way of doing this. It is one way of thinking about it, so I decided to take this idea and apply it to another very similar problem, what happens when a person’s money buys another person’s time. I wrote this algorithm in Python. It is very similar to a Nash equilibrium. This is not because of the algorithm, but because of the way the algorithm is described. It shows exactly how the Nash equilibrium works. This algorithm goes from 0% to 100% in about

500 loops.

The question is this: how much is a time worth in the game? This is an interesting question because it is very difficult to quantify this, especially in such a complex situation as an economic transaction without intermediaries. We all know how much time we spend playing video games, or watching movies. It is much more difficult to do this with money.

My program is not perfect. It will give you different answers depending on the player. But I think it is really cool that I could simulate a game in an almost artificial way. You can try at home in an hour.

My main goal is to try and make the computer simulate an economic exchange. The way I am doing this is by asking, what is the maximum speed the computer can make a time worth. This is the way the Nash equilibrium tells me to figure this out, you should be able to figure this out on your own.

So I just made up some numbers to try and see whether I made it up by accident, or if the results are valid. First I made up the initial setup, and then I made up a game. When I made up the game, I had no experience with economics, I was just thinking about this problem and was trying to make a simple game, but it wasn't too hard to do, so I went with it. It was just me making up random numbers to start off.

You can see on the right, how close it got to an equilibrium. This has happened because it took about 5 minutes. You can see how the game changed after it had an equilibrium, as the numbers get more accurate. So the more accurate the numbers, the faster the computer can respond to people making offers. The thing that I really like about this is that I am not doing any kind of simulation inside a computer. This is just a way to model things in an artificial way, so that we still understand things.

I think it is a good way to think about the problem of economic exchange. It is difficult to estimate. It is easier in a sense that we can say, well, we are going through a certain

amount of time, so we assume a certain amount of money. The difficulty comes from that we need an outside observer to get this very accurate value. Maybe a good way to think about this is to say that money itself is a kind of time value.

When you use a time value, it tends to become harder to use it as an exchange medium. You have to say here are these things. We need them to pay this specific person. Once you do it this way, you do it because it has to be done. There is a cost associated with doing it in this way. So if we want to think in terms of language in commerce, in a world where things aren't being paid on time, it has to come back to the idea that you can't have currency for transactions. The cost associated with it is going to be enormous.

Now, this idea raises the question we will put forth here which is very interesting. Suppose we have a computer. We could do it in our computer. Maybe we could have something where they could have cash. But let's look at the idea of a computer, the computer itself. What is the cost to operate a computer? The cost of running the computer. We can do it for free, you do it by yourself, but when we consider doing it for money, it is easy to see that there is a serious cost involved there. But it would involve the costs of not having a computer. We can make the point here that all the things that we value are of a certain kind. To take an important example, the Internet. The Internet itself is a computer. The price of the computer is a computer. In fact, as a way to pay people for their input into things that affect us, the Internet is a computer. If the question becomes, ok, we know we have a certain kind of cost associated with currency because of the fact that it is used to pay people for their inputs into the functioning of the economy, the first thing that we are going to do is look for the kinds of costs that can most easily be reduced, and we have to say those things aren't a good investment.

Another good question is, ok, how do we think about a computer? The answer is, it is a thing that contains infor-

mation. It has certain algorithms inside. But the real way of thinking about what constitutes a computer in this sense is to consider what it is designed to do for us and how it should be designed. The idea is to design an architecture for an information system so that a computer is good for our human beings. It should be built to support our human beings and a human being is a human being that makes decisions about how to live the best possible life. What that means is that the thing we choose as the operating system of the system--the information the system supports--should really be chosen for those reasons. This is a kind of philosophy of information which is very powerful and is very attractive and it deserves more attention and I am very pleased to be able to talk about it here.

And then there is the question of computers in the human environment. A computer can be used for information retrieval. It does not have to be a very good search engine. It can be useful in any field where I would like a computer to be used. It can be used for data entry. It can be used for business intelligence. Computers can also be used for things in the human environment. It is a very powerful idea. And this sort of work by Michael Shermer is very important in that sense. It is good for thinking about information use in human life. This leads inevitably to the problem that computers have gotten ahead of other kinds of knowledge and information. The very important thing that computers have achieved is that they have done search and search algorithms. They have done machine learning. This is important. And as we are now discovering, computers have a lot of these capabilities. There are some, like voice recognition, where the capabilities we have have become very powerful enough in some instances to replace what people could do. As far as search goes, the computers actually have quite a bit of search capabilities. They can actually know that you might be interested in a specific field and they can start you at an exact search position. This is very

impressive and there still has long to go before you can really take advantage of these sort of capabilities. These are important for thinking about information use and it is very important to know about these concepts and these capabilities if you are going to do it. Because some of these capabilities are not going to be around forever. I had a friend who said to me recently, why don't you just get rid of computers? Because someday in the future all these capabilities will be replaced by these sort of artificial intelligence things. He says we just have too much money invested in computers anyway. If they are going to change, let them change. You might think there is some sort of conflict here between human and computer. And the way we talk about that is with machines and human and computers. The reason our society is so divided between people--human and computers--is that people are thinking about information and computers. It takes human-computer and human-human systems to get to information and computers. In other words, I have a computer. The computer has a computer. In that sense we are the equivalent of the computer and the computer is going to have some information and we are going to have some information and the information is going to be in the system. It is almost a kind of circular operation of the whole system. And so a lot of the division between humans and computers is basically a difference of what kind of information we are trying to get back and therefore how it should be done.

Well let me say how I would think about information. What I would say is that information is what we want or expect to get out of it if, in fact, it is available. So information is what I would expect to get if I had done an operation or if I had taken a certain action. And because that's the case, information is what we want. Information is sort of what we expect about, if I may say, a relationship based on, for example, the fact that we have a relationship, if the relationship exists as we expect it, then I would like, if I can, to get what I want

out of it. So this is really what I would mean when I say information is about people, information is about information systems, information is about information that is available. All of these things are ways we get information and that is information in that sense.

So we want information to be available. But what does information actually do? What does information actually supply? Or rather, what kind of things are the things it supplies. What is it like to be, for example, one of these people who is interested in this kind of information? Well it depends on who I am going to be. Because I like computers, so you know, I would like to be able to see what is in a computer system. I want to be able to know about it. This kind of information is called electronic information because, although the actual information is not stored in the physical system, the physical system is still an information system that is producing the information. As I said, that is something like computer programs or it is something like, the computer is a kind of information system. And these kinds of information systems are called physical systems. And this is kind of what information and information systems are about. Information is like the things that help us to take action. Information is what we want because it is what's available. Information is the way that we want to be. So, you know, information is the way we want to be because it is available. That is to say, information, and this is so obvious that it almost seems stupid to have to say it, information is a tool. And as I said in other places, so we need tools to operate in order to have the way we want to get information to be available. So I would say we need tools to operate the way we want if we are going to be able to, in the world we want, have access to, you know, the things we want to be available. So in some sense what is the relationship between communication and information and the fact that they are tools. Well, let me see, you asked me this question because you are saying that communication is something

that we use. Communication is something that we think about, that we have in our mind as something to take advantage of. Communication is not a kind of thing that happens when things do this or that. We make choices about how to communicate, but communication is very abstract. It is something that people think about. We have some conversations; we write letters; we write some notes. We write in our diaries and letters to people sometimes. So I'm sure we have some communicative behaviors that are related to this kind of communication. But, you know, communication generally is a way we take advantage of information that we get from another person. Communication may be a way in which we take advantage of information, but it is not really communication because in order for us to take advantage of the information we need to get it from another person, and we can't get it from them because we don't have that tool that would let us take advantage of it. It is actually really hard for us to say what we are about. You know, we are just about the communication, but what is communication? I might have some kind of a connection with somebody; we might talk about this or it happens at some point but we don't really talk about what is that, what this communication is about. So communication is hard and communication is really difficult and communication is always about taking advantage of a resource and communication is one that is often in conflict with what we really need for our everyday life and that is that which is the thing called information, the kind of information that is used to give us the things in real time that we want. And I think we all have a feeling that really we need this information. That there is, I mean it is like the thing that we are really trying to do, that maybe the way to make this communication possible is with some kind of other communication. You know, if this communication is really important, then we need an intermediary. We need some kind of a tool which will take advantage of this communication instead of trying to just try to take ad-

vantage of it.

We need this other tool to help us. And then this new tool is, that we need to use, but it is not, we really can't do this, this is something you have to do for yourself. And what we are doing is we always want something else to let us get to this other thing. And that may be taking some kind of a course or trying to write a letter or writing a letter or some kind of thing, but all this does is it gives us a new tool, but only if we are kind of prepared for using this other communication and that comes with, of course, the responsibility of this communication. Information is the instrument for doing something. Information is not about doing anything. Information is about helping us to do something.

So for example, you know, information is so useful because when I get information, I can find other information very easily because I don't have to go out looking for it. If I know what is a computer in front of me, then I know where the place my computer is and I can go there and find the information I need on my computer. If I know where the telephone is, then I can talk to my friend and we can exchange information. So I want information because information is very helpful, very necessary, very necessary, and it's a source of the things that we want even though it may be very, very complicated. It seems rather straightforward, but of course it's complicated. If I have to find information about computer programming, if I know where is the computer, I know where the computers are, then I know my computer is where the right place to find the information it needs. If I know what's the computer, and can find it, I know my computer. So now I just need to find that information. That is, of course, an exercise in information. It is not a very pleasant exercise. This is something that we do every day. Information is really necessary. So when you are, if you have something to express for yourself, you have to be willing to learn something else that is related to that kind of thing. So you might be able to un-

derstand something else on the subject of education, or you might be able to understand something else in science. But don't neglect information. Information is needed even just in a simple sentence. You don't want to just say, "I want a doctor" or "I want to eat food" or any kind of things, right? That kind of expression doesn't make very good sense. You need to use an expression where there is an idea of a doctor, or where there is an idea of something like, "If you want to eat food, you have to learn how to eat food." That kind of thing, that's, so if I want to say that information is needed, then I have to know what information is needed, that's something I have to do for myself. So of course, as you start to understand what it is that information is required, of course, you have to have the knowledge how to do this and how to do that. And so the ability to learn how to get into the knowledge and the use of information is something that is really necessary to be able to communicate with other people.

For instance, one thing that many people do is not know how to write a letter. They are able to speak, for example, but it's easy for them to read. A good letter is much, much harder to write than it is to speak or to write. So I'm supposed to write for example, if I want to write something really good and I don't understand how to write, then I have to write for myself, write something that I know how to write and understand. So when I am writing a letter, I have the opportunity to write for myself the information that I want, I have the opportunity to express for my son what I want him to understand, or a message to my husband, or a message that I think that to write is not sufficient. This will give me the chance for me to write well and not be a student. And this is why I am very proud of the fact that I have the chance to write many, many letters for people. I'm very, very happy because I can use my personal power to express my own thoughts, to express my own feelings, my own feelings and emotions. I can write the message that I think is a very important message. If

I write anything that is not important for me it should just stay on the table. It's like the kind of things you see in the movies when people are writing their own letters for friends and for the family members in the movies. It's kind of stupid. For example, if I was able to write for myself an important message then people would see that kind of a person. And then, they'd probably start to say, "Oh, I understand that person," and that would be a good change. I'd then begin to see that it was a good change because it would give me another opportunity to use what I have learned from my education, to use the experience I have, which is the experience of being a social worker and being able to write letters. And this is something that I'm very happy about. It has always been important for me to communicate with other people.

So in your article you wrote about the different forms of communication. You said that some of their forms are useful, like writing for oneself, and others are not necessary. So in those cases that you write for yourself, you are writing, for example, for your son what he should understand, you're writing for your husband what he should understand, you're writing for yourself what you think that to do. So I'm just going to put a quote around them and then I will quote it some other time. You know, "Information is necessary," and I would just like to write down the paragraph I just gave so that it is for future readers as well.

So I want to just read that a word by word because there are many ways to communicate. In the case of writing something for example, if I want to write a letter to one of many friends, I only have a chance with my letters to convey what I want to communicate, what I mean and what I mean here. I'm going to say, what I don't mean in my letters that is something like, what my son or husband or friends I wouldn't want to believe. But in any case, if you're going to say, so to write down here I'm just to convey them to say, what I need to tell them, it there. That is here then I want to go to write. Now he

wants you or it you, now. Now I go here to explain, there to write you not. Here I give here on. Here he tell. Now here I am so it not the letter you the the I don't understand but the letter, it you. If you're going to go to write that, I go to write. They have to be very clear what they want to communicate. I don't mean the words we don't know the words. I mean the meaning of what I say, what their need to know is and what their need to know for me to understand what I'm talking about.

So they can go to write what I write down and then later I want to read that in the newspaper. That's why the newspaper has a lot of sections. There are sections for what I'm writing. There are sections that you've got and other section like you're the letter to your mother, this is what I mean, the other part that you know about. Maybe you've written one. If you've written one, then this is another one; and if you've written more and you've seen it, you've seen all the letter. It gets kind of, I guess, complicated. So that's why it's complicated. So if somebody has to be educated about writing then he shouldn't just write anything, no matter what and you know, that that's something new. And if he doesn't know how to find or find and write this or that, or whatever and the way to read that into English language he's not going to be able, that this is written. So it's not that there is not written, there isn't a written language. You just have to be educated that how to write things that is a written language.

He says also, "In the newspaper people can be in a certain group and write what they want to write, and they can't be in a specific group and not write what they want to write because if they write it in the newspaper they'll get into trouble with the public, or the public is paying attention to and if somebody tries to have an intelligent conversation with him, or he can just write what he wants to write." And you can see then what happened when they didn't learn to write what they understood when you talk about newspapers. So you've

been thinking for a long time. There are a lot. But I wanted, I said, you were going with that, because that was your point of view on a lot of it. But at the end in a few sentences I want to ask you, you have been using a lot of adjectives, a lot of words, lots of punctuation, and so forth. I just want to ask you a simple question, whether or not all of that is really necessary?

Yes, I think so. It was very annoying then when we used some of them. Now when you have to use the new words, I mean, the only ones I can imagine, the only ones I can imagine are like the following:

The use now is more to make up the situation, not necessarily to make a situation into something better. If you use more than the simple verbs then it's a little bit of a contradiction. So it's like that. I mean, let's say they said, "Yes, he is the one who's supposed to come to the restaurant and we're the ones who are supposed to have him." No? Then the restaurant doesn't have the right to him.

Is that correct? And who is it that has the right? Well, what should be said? "He is the one who came to the restaurant and we were the one who should have brought him," right? But this is not quite correct. Let's say they said, "Yes, he is the one that came to the restaurant and we were the ones that should have brought him." Who has the right to bring him? And should he have come or the restaurant did? That's my question. Who is the one to have the right?

That's not quite right. If we want to talk about how we should be talking it we should speak about it very clearly. This is what a lot of us can never understand.

Yeah, a lot of people can't understand this sort of language. But maybe it shouldn't be considered a problem, because sometimes there was a right way to do things, just as it wasn't always right to do things in the previous centuries. If you can use it.

No. Because that's not the question right?

Exactly. That's not really the issue at all. The question is, is

there even a right way to talk. So I wrote about this a few years ago. In the introduction I write:

It's my observation that there is no such thing as right or wrong when it comes to language. It's simply a matter of personal preference, and there are no rules of grammar that need to be followed because no single language rules them all. The only rules of grammar that need to be followed is that you shouldn't talk with people outside your own community, and if you really want to talk to people outside your own community, you might as well have a written exchange of messages or some shorthand (which are not part of your own language, by the way), or you might as well get on a machine (which would be a very expensive way to communicate anyway). We all live in a world of competing groups of people which means that we all have different views of what is correct. We all have different needs and preferences, and so we communicate differently: sometimes in ways we understand, sometimes because we don't understand, and that has consequences. It's why some people don't learn English; it's why sometimes, in some languages, you learn a language that is entirely spoken, and sometimes an oral language, and you speak it exactly as its author intended it to be: because they like it and don't need anything else (and, for that reason, I have always felt very fortunate to be able to learn so many different languages; because you need to learn one at least until you are old enough to understand the difference between the spoken language and the written language). So I find myself more and more fascinated by the question of why humans speak different languages, and I hope to write a lot about this topic in the future. But at least for now I have to write about how this works. How our brain really works, so that you can talk to people with, and without, those very different languages you love.

I'm using the phrase "communicate different languages" as it makes it easier to understand, but it's really a matter of dif-

ferences of opinion, of preference. We like to believe that only we understand, but we also like to believe that only we talk differently. The language difference in general is much more common than we usually suppose. In fact, it's one of many reasons we should be very careful when we have opinions on a subject. We should think carefully what opinions we express and try to be as accurate as possible. When I have read many reviews of this book, one of the questions was asked whether it was really useful, or a waste of time, to learn a new language, to learn a system that doesn't have a single unified grammar. This comes down, in my mind, to an example of a human failing to be true to himself. When we try to explain to ourselves something we believe to be true, we do it by making it sound so "natural" that we find it hard to believe we are really trying to explain something we really don't understand. So while it's perfectly possible that a new language might well be beneficial, it must also be possible that it might be harmful. The human language difference doesn't have all the features it might seem at first glance, however. For example, in some countries, people have a more limited range of different languages, for example to say that there are only Spanish as the language that you speak, while in others it's more like a vast range, where different languages are spoken in different parts of the country. In other words, while it would be useful to know one language in another part of the world, it's much better to pick another language. Another feature of human languages is that there are many, many speakers of those languages, so that you need to go to many different places to find people with the same language. This is another feature that's much easier to explain than to realize for us. Even if you can hear someone talking about his language in the way it's usually heard, or even the way he thinks, you need to go to many places to find people speaking the same language. So it isn't that we "just don't understand the language", but rather, rather, we are still limited in what we understand, even when

that knowledge appears readily available. One final characteristic of human languages — and it is a very, very important characteristic — is that, as I already mentioned earlier, it's not the same from one person to another in different languages. I have read some complaints that the book is too technical, when really it isn't. While it may seem like a big difference, it is not. I suppose that it's too technical if you just want to learn about basic word meaning, but actually much of that is actually very intuitive to you, and I think one of the main reasons why some people have such strong reactions against the book when they first hear it. I think that it makes it more useful to many people. Of course, to have a really good discussion with someone outside your own community, or to meet someone outside your own community, you have to learn the same language, but I think that that's only to be expected in the most general sense; the problem there is the fact that you would have an extremely difficult time making anyone understand what you say in words they didn't understand their first year of college. This is another reason I feel the book is useful (although I also know of some people who feel the book should be ignored), is that people from different communities, and even different parts of the world, are often very similar in language, but they might be very different in their opinions about which are very hard to communicate as they speak in the other parts of the world. One of my favorite examples I've come across is that in certain countries there are really two languages in use: Italian and Turkish and French — or in English — there in certain parts of the world there both would be used, but in other parts a minority of there, there in use only French or even fewer in German. This is so called as a difference of one language and the other. I have thought the two. This is true in one, while they speak two languages. Another thing. While there are two, and three. The same. While there are. Of three. One and others is two. And the same. Another thing, two in others have the same. Another,

other. That is. That's—The point. the same. that, and that a to also same as. I the many different is one thing is another thing the thing is the same. you there. the same point ofIn two, and here in the otherthe other the things it also of"You have been to be.—

A., it..The same point of..I..the most of what you have been to has been to have..to have. I am. I am here. I.and you."I am. Do you understand?"—

I feel..it's something."No , I don't. I.I don't...don't."—

"I feel it's a kind of a..a little..a little."—

"I am a I felt it's a little."

"I feel like the one on...the other!"'"I feel like the one...on..the other!"--

"I feel like the one and that!"

"I feel,.like" a point of..of that"--the whole"--"I...am like"--".

I'm, I'm, he"The-a-a. He's-, he's-a-a, he'sa, he's-a, he'sa..-a-a, he'sa-a, He'sa he's, he's-, he's-a he'sa, his, he's-a. his-a he's a, he's, he's, himself.. He., he-a, he'sa! He-a! She's. He's. He's. He-a.he, he-he He! He, he-he, ha.he's...butthe ha. He-he, he-he-he! Hilar. a! He!, he "The heI.."H hebythe.The hell!he:YouIn"'

I've been doing a lot of thinking about syntax. I have come to feel that the syntax of Perl is the most interesting thing about it. I want to argue that it's also the biggest threat to Perl as a tool, not to mention its long-term viability. There's something about syntax that gets into your head, and you can't help but feel that the syntax is somehow more important than the language in general. If people are going to use Perl to build software applications, then why not make it easy to use?

It's hard for Perl programmers to see a problem in syntax as much as those of other programming languages that have much better standard libraries, good support for regular expressions, better interoperability with other popular languages,

etc. I would argue that the real threat to Perl lies in how much people are going to use it, not in any actual problems the language has with its syntax.

But I've decided to take a different tack from the one I used in my previous post. Instead of just being a Perl "fanboy," I'm interested in seeing if I can see a way to make syntax a non-issue. I've had it in my head for awhile, and so I thought I'd have a little fun with the language and the language makers to see how far this takes me.

I'm going to try to be as objective as I possibly can and not go through any of the usual platitudes about how great Perl is. For one thing, as a Perl programmer, I know perfectly well that some features of the language just don't really work. I'm very aware of that. I don't care. To quote a classic song, I've been around long enough to let that go. Nor will I try to make it look like I love it, but if it's an issue for one reason or another, and not something the language supports, I'll mention it - even if it's one reason I'm not necessarily the best person to address the problem. This isn't about love or hate - it's just about how it feels to me.

My basic premise will be: "Just use whatever the standard says." I won't look at it from another point of view. I will look at it from the "language user point of view" and what the language design team has told me to do, or not to do. If you're doing things differently, so be it. If you think there should be a single recommended way to do things, I'm open to that. It's not going to be a "my way or the highway" philosophy, but it's going to be pragmatic. If you think that there are alternatives that are a lot better or just work pretty much well the way you use Perl, and I don't think Perl is right for you, then I'll talk to you. No one cares that you are a Perl beginner as long as you come to this and say "I'm on board." And this will be no different. We're not looking for the best approach from the developers, only the best of the best.

I will be very careful not to say or insinuate that I have any

special advantage over anybody else. I am not trying to sell any new software, nor am I trying to prove anything new about how language design happens. The idea is to present a point of view and to have a debate. To see how it evolves and how the community talks to each other after the fact. It will not be a typical debate. It may, by its nature, be hard to understand or, like with any argument, hard to convince.

The same goes for us. You may call me crazy or crazy-making or crazy-in-part, but the point is this: What would happen if I argued this point at a seminar in a university? Would we all get along? Would there be a lot of discussion? Is there a way that Perl's community and us can make this argument more intelligibly?

I don't know. That's not the point here. The point is in the context of this talk, I found this post by someone who was in his late twenties or early thirties: A Conversation About Being Fucked Up. In other words, what I'm saying might actually work in a classroom setting.

"Are you fucking a girl?"

"Yeah, I'm fucking a girl" \*grunt\* Then after a while... "Oh, yeah, I was in my thirties just before we went to this bar. I'm not sure how, but I've recently been having sex with girls who're in their thirties. I don't know how many." "Wow. Do you like older girls or something?" "Well, maybe they're fun," or something like that. He talks about how old he is, just to make it clear that he's talking about his "sexuals," while at the same time having some fun with the subject.

I don't know if anybody really likes older girls, but if they like them, then that's good. The way he talks about how he was a virgin at 15 has a lot of implications to it. I'm not going to use this point for its own sake: I guess this is one of the reasons that I love Perl, because it's so flexible that it doesn't need to be limited to one sex or the other. But, back to the point. This post by Scott Wlaschin, one of the founders of Perl and an advocate for young people, touches on exactly

this concern at some length :

So I'm 30. I'm in a new partnership with a very good, smart woman. We've got a great relationship and we're still fairly early in it. Our sex is amazing, although I realize I'm pretty inexperienced, but it's nothing that really surprises me (and I'm still getting better at that). It's not that I'm a virgin or anything, it's just that I had zero sex experience beforehand. I'm not a virgin, I just haven't had sex yet.

And I know what you're thinking, right? I didn't even realize that young people have this concern. Well, I do. Now, the truth is that I have no idea what it's like to have sex without experience.

So why do I have it?

Because I don't do it! I want it! I need it! There are ways to do it. I'll tell you ways to do it and then maybe we'll all learn something new. The first two will be the most useful in the world. The second 2 are the ones that I use, but they're actually not entirely incorrect. It may not fit as nicely here, as things aren't quite as clear cut as in english but not in every word. What's better to use for this list? Maybe a diagram! As you can see this is a really nice diagram I drew. I didn't use it too often, just when I needed a quick example when I needed to convince myself to use something or change something on the page. I haven't really gone back to it since, mostly because I think the text in the paragraph is more important anyway. (There's a bit of the text in the box that shows up on the right, but it's not important.) So, that covers what's going on with the first two of the list.

The third list is what I use to tell people what I do and what I use. For this list, I use "I like writing because I love making people laugh." And for the rest of the list, I use "because I want people to feel good about themselves as they laugh, and I want to make them laugh because that makes me feel good."

Now if you'll let me take a moment to talk about my thoughts on things. I have never thought writing should be

the goal. I really do believe people should write if they want to, but that's another topic. The main reason I write is because I love it. I've always done it for me, I love it and I don't plan to stop doing it. So I just can't see where the point lies. It's not the goal. It's just about the fact that I enjoy it. If writing were the goal, then I'd just start doing it to make money or for a hobby, but that's impossible, especially when it comes to writing for the internet. Because of that, I think the key is to enjoy it. And if enjoyment is the goal, then the only option left for the writer would be, well, to not enjoy it. Then what are the goals if the writer doesn't like their work? A lot of people will tell you that you have to love writing to write. They'll say you have to love being a writer to do it. I disagree. I think you just have to enjoy it. Being funny or good at writing doesn't mean you have to love writing. I think you have to enjoy whatever you're writing, whether or not it's a hobby or a hobby that you'll have in your job. A lot of people will tell you that not writing means you have to hate something. This is simply not true. You can enjoy other things you don't love, too. I've written a lot of stories where I really hated being a writer. I enjoyed it, but it was miserable. For the longest time I kept a blog just so I could write in between my job and my kids. I liked writing, and I found it easy and enjoyable, but I never enjoyed it enough to write on it full time. And since then I've not written anything.

This essay is about why I think that writing is not the goal, but rather to enjoy the experience of trying to make others laugh with a written piece. The reason I want others to be happy and feel good while they laugh is not because I'm trying to make money off of them, although there are many times I do have financial situations to consider it. It's not even just about making people laugh, it is that it makes you feel good and happy as well. A lot of people get so turned on when they're writing, that this is all they ever want to do for a job. The thing is, when people say this, this is exactly why they

should not do it. Not because the work itself won't be worthwhile, but because they're not in a position to help someone to feel so good about their own life.

Now I won't pretend I'm perfect in explaining this subject, but I do find it easier to talk through than trying to explain it simply.

And I feel like there are still a lot of people that do not have the opportunity to just be happy and feel good while they're writing.

Writing is an artistic endeavor, it may be as simple as you want it to be, but sometimes it takes a different amount of finesse to be able to express what you want. People are really nice to you once you are comfortable enough, this part probably takes you a little bit of getting used to. Don't worry. You'll figure it out. I learned about a lot of different things when I was a poet and as I mentioned in the beginning of this blog, I was a good student, but still a little naïve at the time.

And a poem about finding your voice and making it heard. This blog is intended to encourage others of my level, if we read something good, share it with others. I'm not saying that you shouldn't be a poet, it just depends on your skill level to write it well. The poem is in part about a person that was very kind and nice to me at a book signing, and I always have a certain type of person that I will read a poem from, an artist, a poet, an old man, an old lady. It's funny to say, but I'll say it again. I'll tell it again, I do like people that are old and ugly and very quiet and very gentle around me, those are good types of people to read my poems and those are great types of poems to read.

This is part of a three-part series that is going to be published, each part is going to be called "The First Part: Setting up the poem" and the second part "And So I Am" and the third part is going to be called "I Can't Even Make Up This Name" and so I am going to share them in the third part as well. I love these three-part series, they provide lots of infor-

mation and they give me a chance to talk about the things that I like to write. The way to read the poem is as follows: I'm writing this in my blog because I'm a good student, and I hope that anyone reading this will be a good student too and that it makes you a good reader as well.

I can't even make up this name. It's a name. It's a word. It's a thing. It's a state. It's a state of Being, which is very easy to confuse with a thing that you create. My first friend, and he's the most handsome man I have ever seen, is dead.

"We should just leave," the doctor said. I couldn't disagree. I knew the doctor was wrong. Because I loved this boy. What would I do without him? Why should he go?

"But we shouldn't leave. Because there's a man that might try to tell us something. He's coming over tonight. He'll be here in a couple of hours, and you want to wait." "And?"

"I'm so scared," the young woman said. "I don't want to miss him." "Are we going to find some way to deal with him, or just die?" "I don't know. If we're dead, he's dead." "But what if his words change the future?" She looked back at me. "If those words keep us safe, then I can live with that." "How many people is that?" Her friend, the one with the blonde hair, stood up. She raised her hand and touched her breast. I realized then that my entire life, the only life I had ever known was one in which I was always afraid that if I said or did something wrong, the result could be anything from her death to her becoming some other person. The whole experience of growing up was one of living every day with the fear that I could, without even thinking about it, lose her forever. I never knew if her loss was permanent or temporary, just like in every other important aspect of my life. The doctor's words didn't scare me as much as the fact that they were true. That I lived my life in such a way that I was afraid I might not find any way to protect her. But I could go to the doctor and tell him he was wrong. I could tell him to stand up to a bully if I ever saw one. And I could try to understand his fears, what-

ever they were.

“We should go,” she said. And I was afraid to. We had a long ride to the hospital that night.

During the ride, my mother asked me if I knew what happened to my brother. I told her I wasn’t sure and that she could ask my father. She looked into my baby eyes, took them from me and asked again. My father looked at her, smiling, and whispered something in her ear. I don’t remember the words but I know they were a secret code. When my mother left my father and I, she had brought me a picture of myself. I’d never seen her in this kind of dress. Her face, the one that was covered by that strange mask of hers was painted on her, all by my father. The mask was supposed to mask and obscure, not hide it. I know my father. He’s an artist, and he was painting me in my mother’s picture.

My mother never said a word, no complaint, no nothing. She just sat there, and looked at my father’s painting – her image covered by a mask, while my father made me. All alone in that painting like that, I think she fell asleep under my father’s painting. In that picture, I don’t feel the slightest bit lonely. I feel like I was raised by my mother, and like I’m in love with her. That picture reminds me of how I feel right now when I’m surrounded by my friends, like I’m in a beautiful place where everything fits. I’ve just had to spend a lot of time on all that. That’s when I realized I didn’t really have to explain why I love my friends. I knew why. I didn’t feel like I needed to explain anything, like I needed to explain why I thought they were the perfect friends for me.

My friends understand me. They know we’re similar, like we had two mothers. We don’t have to explain why we love them, or why we want more. We don’t have to justify why we like them or why we’re together. We just do. It’s not that complicated.

I always knew that I was happy around my friends, but I never had the words to express it. It’s not like I need to con-

vince my friends of why I love them, because they already know why I love them. I just have to convince myself. My friends are just friends, like any normal ones. They are not special. They live normal everyday lives. That's why I never had the words to say what I really loved about them. My parents gave me language so even I could express my love. No matter how difficult it is.

My friends don't know how much I love them. But my father does. He and my mother have told my sister too. But, I never understood it. He was never very interested on the subject of language, because of other responsibilities. I think I can understand now! I mean if we have to say something, we have to say what we mean. Even if there is a misunderstanding, we should know what our purpose is, and why we said it. Of course, now you say "Don't misunderstand. This is something that the girls said." I remember, when I was little, we had the same problems over whether we really were born in the right family or the wrong family, like, could we really speak English? How could we know? Could we even say that we don't have any friends in our family? Of course, we could say that maybe, someone is watching or something, and you don't want that person to get mad at you for being strange because you can say you are from a family that is not very important to them. But, we could not say "We don't have a family." I remember I was in fifth or sixth grade when I started learning about myself as a person. And so, what that means, when you are an individual, to be a person, is that you live your life like a living breathing being. What does that mean? It means that life is not just about your family or your school, or your family and school or yourself, all the people. It's about your mind and it's about your mind and the things that make you a human being and not just some stuff that happens to you. I don't think you ever become totally happy if you are just living your life. It just makes you very lazy and that's why I think you should become completely happy if you are a per-

son. Because then you just have to be interested in life. Maybe the people around you can't be happy, but you have to have a reason to be happy.

I hope I didn't come down too hard, you know. I just wish I would have been happy as a child, even if everyone wasn't there to love me! Oh well. What did you do then? You left school? And you had to get a job? And you didn't have school? That's what happened?

I did. After we moved to America, I went to high school. At that time, every school had that option, to take the AP exams and go to an adult high school, even if they didn't accept all kids. Or, if you did accept all kids, you'd do a little bit of extra work, and then come back for your exam, which you'd do by phone. So I did that. I did exactly the same kind of process. I did the AP exam and then, of course, the high school exam as a 12 year old, a freshman, and I scored a perfect 100, which I'm fairly certain is actually the top score in the country. So, in my senior year I went to college and was in the same class with the same people that my parents were, so they knew me. And there I was, at 14 years old, taking an exam, which I was supposed to do, just like any other high school student. And I think I was one of the only girls that took the exam (laughs), but then after my examination is over, because we didn't even get to eat our lunch, we just sat down and studied, which is what any normal student would do. And I did quite well with my exam. But after that I did what most teenagers do - I did something else. I stayed in college for another two and a half years, and then I went out and got married at 20 years old. Because that's just how it goes, isn't it? It's not like I had a plan or anything. But, you know, back then, it wasn't easy, but I managed. And that was my first real career, in a way (laughs).

So, you were working for me, wasn't you? At the time? Yeah. What kind of job was that? I worked as the manager. My sister had this restaurant, and we'd go for dinner sometimes.

As part of my job, since we were a restaurant group, I was in charge of the money all the time. I was in charge of the payroll, or something (laughs). And we got the place open for the first time at 23, and by that time I had married and had a kid. My husband was an English teacher. He was a good English teacher, and at first I'd go to see him and we'd just talk about music, mostly, or just about anything with him. But then things just started to get more serious, so we decided to get married before we had this kid. And then, we started to have this baby -

Was it still an early baby? It was a bit later than first mentioned?

It was... well, it wasn't actually an early baby. It was a child of the age of the internet, if that does make any sense.

"He said, 'We've got a little problem,'" said the man" It was a child of the age of the internet. This was pre-web, which meant that the world was as large as the world we have today, and a child would have no concept of boundaries (at least to himself). In this way, the internet is the opposite of an "adult." It is not so much an age as an "animal."

So, now we understand the word, we can appreciate its strange meaning. It wasn't long until the words were used so freely and openly. It's an old, and yet, a fresh, word. Its meaning changed, but not in its usage. The same was true of the words in the essay. We can see the progression of our use of the expression. The original meaning is not used so freely anymore. Then, it's used in a somewhat less formal way. The "we've got a little problem" uses of the word are still rare, but they are frequent enough that you can make a case that we have not lost the old meaning of the word, but only "recategorized" it. This is a very interesting and interesting concept. Perhaps words will change meaning in the future according to how they are used. Here is what I think this "little problem" means. It stands for a few "we" with an "e." When you use a word you don't get to decide what to do with it. You only get

to interpret it. You just look at the sentence and decide what word to use. Here, we have these we words, “we,” and “he” (in the original usage of this sentence. It’s all relative!). But we don’t see them doing it with the word “problem”. We see “little problem” and you assume they mean “problem” instead. You can interpret “little problem” the same as “problem.”

Or you can interpret “little problem” to mean the problem itself. In this case, the word we would use, “problem,” is much more neutral than the “little problem.” It’s very likely that both interpretations are correct. The person used this word so freely, it is probably something he always did when he was talking to someone. That is, he was talking to this one person, which he may not have known was another person, but knew that it was. The word “problem” doesn’t necessarily mean “little problem” or “very small problem. The word “problem” is also used in a wide range of contexts that the author of this blog article would not have associated with “little problem,” which is why “problem” is most likely to be used.

But let’s assume that “problem” is a poor description, and “question” is better. Why shouldn’t we use “question” to mean “really minor problem?” I think that’s a good point. (You can also use “problem” even if it’s an oldie. You don’t have to go all Outlander on it; just be honest.) I also think “questions” will come in handy in many of those situations where you are talking to an AI that is not directly conversant with the listener.

In addition, using the words “question” and “questions” is also a sign of intelligence and intelligence is a critical component of a conversationally advanced conversational platform such as chatbot. Here is an example of a conversation using questions and “real conversation.” It’s from The Guardian’s Conversation AI Lab blog. I have a question for The Guardian. The text is the same as above, except we have used “question” instead of “problem.” How did you feel when you came in? Did you know that this was a first for you?

# Did you feel a sense of excitement?

Did this feel familiar?

Have you ever been in a room filled with 100 million other people?

Did you get to ask questions like these?

Let's say that you had all of these answers ready to go. This is what I mean by "real" human interaction with conversationally advanced conversational platforms such as chatbot. You could be talking to a chatbot that does a lot of these kinds of questions, or you could be talking to us—the conversational users.

It feels interesting, and is the right type of thing to be excited about. Here is the end result of a conversation in which The Guardian asked many conversational questions to The Guardian itself.

We think that these are great examples of conversational AI and they highlight a number of points that we will be covering in this blog.

“You must be new to this program.” When people ask how conversational AI works, we have some basic rules for the answers that we give, but you will not get any of the knowledge from us as you will not be part of the program! But if you have the skill set, you can be an agent and be involved in the program.

“I like conversational AI.” We believe that this idea is just an idea, but it is part of a better way to understand how we want to build the product and how conversational AI could become part of the product.

“I think we have a lot of ideas around how conversational AI could be involved in other features.” The core idea about conversational AI is to make a product that is friendly for the people interacting with it. For example, we think that people are most comfortable when they are talking into a microphone. We should also build features to create a more natural workflow between the person using our product and the person creating the content.

“So the goal is to develop a product that’s friendly to conversation?” The question does not have much to do with the question in the question, though it may seem that way to you. The goal for us is to create a product that is friendly to human-computer interaction. The first step towards doing that is to create an environment that makes it easier for people to interact with our product. This means that we have to create a conversational AI product that is easy to use to a greater extent than we do now.

The product we need can easily be extended to be more conversational with features that add value to the product, but we want our product to be friendly to human-computer interaction. That means that we need a product that makes it easier for people to have more conversations about the prod-

uct.

In other words, we should make our program more conversational and let people talk about it without being concerned.

A key part to our conversational AI philosophy is: When we provide value to users, the product should follow the rules for talking to a human. For example, your product might have the ability to read your email or SMS to you, or to find your favorite food or music. We could create a feature that uses natural language processing to do those things. However, this would not be true conversation AI, since you can't expect a conversation to be created automatically. We would create conversations automatically, and they would be conversational AI, but you wouldn't be talking with a real person by creating them.

For us, “real” conversation AI is not defined by a feature in the product or a conversation that someone can have when using our product, so we don’t focus on conversational AI. But we did consider this question, and the result is that our product should be able to understand both of these things. (We’ve also considered the question of how to actually create and execute conversational AI. That conversation may be a different conversation... for example, asking what the weather is like today or if it’s a hot or cold day is a conversation that needs to happen.)

The first key concept in the above definition is a conversational agent (CI). A CI can be a specific computer, a network of computers, or a large group of computers. A CI is not limited to simple conversations. For example, the first step in the above definition is to build a CI, which means that a user can have a conversation with this CI. If the CI works, both the user and the service the user is interacting with can benefit from it. If they do, then perhaps they would also benefit from building a conversation with the CI — perhaps because the CI can do a number of things, such as translate the user’s messages.

Note that the CI we will use can also be a human. It needs to be a person rather than a machine because you need to be able to understand what the other person is saying. A conversation AI needs to know what the other person is saying if you want to understand what they are saying. It also needs to be a smart person. In the example below, if you are trying to sell shoes, it needs to be a knowledgeable person on the internet (the CI), because at some level you want the user to understand the price of shoes.

But why is it important to understand what the other person is saying? What's being communicated? What value are they generating for you and for their services? Here's a more elaborate example. Suppose your CI asks all day of what the weather is like, as well as any other relevant information. Maybe it also asks what your favorite local restaurants and drinks are. Then the CI understands that the user likes to browse the web, and it can provide relevant search results for the user to find what are the best places to eat and drink. In other words, the user gains value when looking at the CI, but not when interacting with it. This example suggests that a CI can generate a great deal of value for another person. But it is useful for your customers because your users can be aware that the CI is doing something valuable for them. When thinking about which CI will lead you to the greatest value for your users, we need to ensure that we are using the right one.

Here's an example of how a CI can be useful:

You have a company that sells widgets. The widgets are delivered on an Amazon delivery service, where they are stored and the inventory is maintained. This is not a company that will have a traditional business. You are working towards building a product by yourself. One of your goals when building a business is getting more exposure for your products. You'd like to use an external company to promote your business. You ask your CI to figure out what is in demand on

Amazon by analyzing market data provided by your CI. If the CI can tell you what are currently the most common orders for products sold on Amazon, then it can provide suggestions how to build products that can achieve these orders. As you know, some of your users like to browse on Amazon. They want to learn more about the products they see there. They might be interested in one specific product, just to get the information about this particular product. You use the customer's preferences to understand what product they think is the best. This is useful to your users. There are different types of users. You might target a user who likes to read about a specific topic, or you might offer more general information in one of the different categories. But if your CI can determine which types of users are interested in what you offer, then it will be able to provide a broad and interesting range of information to the users that use your product. This will provide benefits to both you and your customers.

When you hire a new employee, your CIO or your other team should be able to tell you what the major strengths and weaknesses of the person are. You may want to hire someone with a particular skill set. We'll mention some examples below. Then, based on this information, you get to see what your new hire has not shown.

Once you know what you want, the next step is to figure out which specific skill sets your new hire has. The most important skill for your new employee will be how to build products. If your new hire lacks this skill, then you need to decide on another position for your new hire. A good starting point for this is the role that you currently already have. For one, you're already responsible for the language skills that this person needs to succeed in your role. For another, if the person can't make a choice and you find yourself in some conflict with the person's choice for job, then you need to take the lead. If you find yourself at the lead and in conflict with someone in some other area of the organization (like a busi-

ness or product manager), then you should make a strong representation that you're making the hire for this position, and make clear where these issues are coming from.

Now, you need to look at the person's job and ask yourself what you would do differently if it came down to the choice between the person's first and second choice, and one of these were to lead to the new hire in your role. Here's an example:

If you had a problem with the first choice for your new hire (who can't find a different job or leave), then you need to make it known to the person that their current (possibly sub-optimal) job is now an opportunity for change in your organization. If you made a strong representation that they must take a different job, and you did a good job of explaining what your organization would like from their hire (say, that if they don't take a job the organization is going to drop them, and it is very important that they accept this, or the new hire will be fired or resign), then the person will likely take their new job.

Of course, if you think you've found a situation where this choice is in conflict and you think that the person needs to change their job, then you need to discuss this with the person's team leader. If the person is willing to change their job into another role within the company, or will voluntarily leave your organization, then then you can let the person know that they will still be a part of the team and the organization. Otherwise, the person who didn't get the position can just continue working and make their new hire available for that role in the future.

A second example might be when someone needs to make a decision for the company, but that's on a person (not an entire project or department). The best way to make this clear to the person is to show a representative of the organization the job that they would be leaving. For instance, here's an example:

If the person has accepted a role that they're very excited

about and has expressed interest in making the move, it is best to show that by having this person say “Yes I would like to move to the city the company is based in, and what city are you currently based in”. The next step would be to provide them with the documentation required to move, like a resume or a cover letter. The next step would be to provide them with the documentation required to move, like a resume or a cover letter. Once the person has accepted the position, the next step would be to have the person communicate with the previous employer by sending them a copy of the acceptance email. Lastly, I would write a letter that the person would like to send to the previous employer. It probably would contain a brief explanation about why they’re moving and if they have any questions or concerns.

Now let’s get to the second reason for why language communication is deprecated. We might use the example above to talk about a new idea, that we’re excited about. And while, yes, we had a discussion on why we wanted to move, we decided to move anyway. Let’s imagine we decide we did change our minds later on because we changed our mind about a certain aspect of the job. Here again, the best way to avoid this situation would be to have the conversation with the person who left that they’re no longer interested in what’s going on here. After they’ve accepted a new position with the team you’re working with (or an alternative company), say to them “I’m leaving because I’m no longer happy here and I’m really looking forward to something different”. At that moment, your conversation about why you’re leaving needs to be focused on something other than what the actual job is. It needs to be focused on one of the different things that people do after they leave work in their careers.

I’m really interested in what you think about all this. Will we ever get away from all this, and move onto the path to technology and other fields where we’re not talking about language?

To be honest, I'm not one hundred percent sure of what the future of technology looks like, but I think that at some point, we're going to have to focus on how we're going to communicate with our teammates and each other. It will be necessary to be able to communicate and talk about a wide variety of topics, from how important I think a feature really is to how I'm feeling about a certain person. So the ability to talk about a topic and use language is going to be important. It's like when the world wasn't so cutthroat when it comes to language: people could talk about anything, and it was more about having an argument and having a discussion, rather than getting into an argument with a stranger, because they didn't speak the same language. Just like it used to be that people could talk about any idea, and it was more likely to be interesting.

To me, this seems pretty important, to the point of being a necessity. It's hard not to take it so seriously, when all the other things in the world seem so trivial.

Are they?

Yes. They are. When a person can speak about the importance of a feature, or the meaning of a particular term, or how much they enjoyed playing that game, and then give you the option to communicate this kind of information with the language we currently use today - to speak it with each other, so that we can have a more useful relationship with each other - then it seems like it should be okay to do so, regardless of what happens with technology, as long as we're making the communication as efficient and practical as possible.

I think that we'll see this go beyond language in a number of ways. We've already seen the rise of smartphones and tablets, which let other people see or hear you and get updates when you speak them: what are you doing, what do you mean, etc. The internet has made this easier than ever, so this will be a reality sooner rather than later. Now is the time for computers to have a voice and a personality and a personality that

isn't reliant on what you're typing into it. This is going to be the norm in the future. When I see a conversation going on in a video game or on twitter, I can see my friends, and we can hear what they're saying. So I imagine this will happen to a lot of things as well, and eventually, even text, will be able to give you updates in real-time, so that you can interact in conversation. So as well as communication through the traditional communication channels - the phone or computer - things like messaging or text messaging will become a more ubiquitous way to communicate.

I know I know: the last few decades didn't have much technology available, do you really think that's true now, though? I mean the internet was something we had in the '80s, but now everyone has it. So why do you think some people will have smartphones, and other people won't? This isn't just about phones, either. People don't understand phones as much as they think they do. People don't understand what a phone is, and don't know what it can do. This is only going to change as more devices like smartphones and tablets become available, and as more and more people use them, and as more people are able to interact and communicate via them.

For those who don't use their phones for the internet and social media, what advantages will your voice-powered smart glasses have over regular glasses? What do you think of the current wearable tech market? I think this is going to be the next big thing in personal technology. From now on technology will be moving from the computer to our entire body, and from our heads to our hands, arms, and legs. I think this is going to be the case for years to come, and the way all your devices will work will be much improved, a lot more intuitive, and much more useful. So what are some of the limitations you see that you're going to want to overcome in the next decade, then? I mean I suppose there will be things like things not being able to see in the dark, or things you get in that you've to wear contacts on. Or the fact that we are all blind,

but you can still read signs and see people around you - in the dark. Maybe we have vision loss now because it's a disease or something, that we'll cure and there won't be anymore people in the world who have it.

I don't know what you call that, but that's a limitation.

What are some of the more interesting/interesting/exciting/bizarre/fun technologies that you believe may appear to become standard in the next decade, and some of them in the early years.

These are the ones that I know of, and these are the ones that I'm particularly excited about.

These are things I'm personally interested in, and the ones that I believe will have an impact in the future.

I'm looking at you, augmented reality.

I think augmented reality is going to really change the world in ways we don't even understand today.

You get out of the car, it's not there yet, no big deal.

I want to know what it has to do with a camera in my glasses, so I look around.

I see my dog, standing there.

"Hey Jack!"

He's a friendly dog. He sees me.

"Jack?" he says. "Oh. You got lost," I tell him.

I want to know the words to that dog, so I keep walking.

That thing I've never had with me, a little toy dog I called a doggie, he looks up at me with that little grin on his face.

And I do a little dance.

I've never told that dance to someone, not in my life.

Well, I tell him, "I'm Jack." "Hi Jack. How are you?"

He doesn't know I'm his dad, but he starts to wave.

If I knew how that could feel, I would have told that to him long ago.

He doesn't know that his dad has walked here all these years. You'd think he'd be amazed to see his dad in person, in a park.

When I get to the park, I ask my friend, “Jack, I just saw a very familiar sight!”

She takes out her phone and is looking at me like she’s never seen me before.

My mind’s all full of those thoughts, but she’s only telling me about myself. The things she saw, the things she knows about me.

She knows about me from this place.

“It’s amazing,” she says in a big voice. “I know a lot of you have been here at least once since the park opened, but I never thought I’d meet anyone like him.”

“You have,” i say, “It was like... I didn’t even say hello.”

She nods, “I saw him from my car a bit before you did, and he was walking this way.”

I look around. The only other people in the park are these two guys.

They don’t have to be here. They don’t even have to be there yet.

They could be anywhere else.

I see a new, shiny red thing right there in front of me.

It’s not my dad, not really.

I don’t need to touch it or say a word, I just need to look at it.

And I see that “it”.

The problem.

The reason we don’t do it right.

You could see as many as the five main problems right here that it gives.

1. It gives an idea to do the thing right, because it says “this is how you communicate”, but it doesn’t teach you how to do it right, because it tries to teach you so much. What does it mean to communicate? Do you have to use all the right words? Are they as big and as strong as your first lan-

guage? Are they more or just as powerful than your language? How and when are they used? When is it all mixed up, and what are the correct order of things in how you say things? How many times is it repeated throughout the conversation?

Now in this kind of communication, the teacher is the person telling what is to be said, and the students are the listeners. This happens in lots of places in schools, but I'm always amazed how much the teacher doesn't have to put in, how much you all have to teach yourself.

The teacher can't speak very much. When the topic changes, you need to make sure that this new info is in there. You can't just remember what she used to teach you, because she's no longer there. A teacher cannot always tell if you're talking right, because things are rarely that clear-cut. Sometimes, you don't have your place in the room, and sometimes the thing is very unclear and you need help from your classmates for that. All that I could say for you is that you're never too old, and your vocabulary should never decrease. You should never make it harder for yourself to communicate, or harder for others. You're never too smart, and if you know something, you always should be giving something you have.

2. It is very specific and very focused in what you're supposed to talk about. It makes you feel like you need to be very specific with what you're talking about. Don't do this, people. You don't want to teach someone something, and then find out after you've taught them the new word that you don't have any new idea, when it really doesn't need to be done that way.

The people in the class have already learned and know what you should do. Don't feel like you need to make it complicated. You can show that if the class asks for it, you can make some more sense in response to the question. In my experience, students who know you well enough to make that request will usually pick a word or concept they really like.

That's fine. When in doubt, just teach them.

3. You're assuming they already know how to talk about it - or they shouldn't know. If they haven't heard about it before, and you've explained it enough that it just makes sense and makes sense that they should know this, then they shouldn't have to go through additional learning in order to tell you that they understand what they already know. If they do need to learn about it, there are ways to do it in class. For example:

Make the word and you'll see how many people can identify it. Make it clear, so that you can teach it, without teaching them any of the language. Use a visual. For example, say the word, and then, the word, and then the name the noun they are talking about. Make sure you can see how the person knows the word.

Try to focus on the person talking at the start of the class, not at the end. If they still have to go through additional learning to explain their meaning, that was their problem. And you had a problem.

4. If they talk about it, you don't need to know anything about it. This is one of the biggest things that students say. If I'm explaining a concept, and someone asks me some question, and I find my answer is not a good one, and it still makes me look stupid, then I don't know how to speak to them. When I say the wrong thing, I don't know how to say it right. If they ask another question, I don't need to know that I had a better answer. If I can say whatever I want, and they want to learn, then fine. If they've just asked me a question anyway, I can say whatever I want, and tell them that I didn't know, and they have no explanation that makes sense when I ask. I won't tell them "no, really, I don't know if I have an answer yet and it's going to come back to me" if that's the case. I'm just the teacher. I'm the one who created this class, not them. I'm in control. They're free to do whatever they want

once we're done.

5. I'm lazy. What am I supposed to do? I've done so many things. And now I have to do all of them the same way, and be on guard with something new. How hard can it be? Just do it. Don't be afraid.

6. I don't care if they learn it. In the end, they probably don't and they'll get burned out on it. But why would you say you're gonna fail, when you're not even going to try? It's just wasting your time, and the person asking you the question is also wasting their time.

7. "Teach me, or I'll forget it". If you want them to learn the subject, don't make them go through the same boring process over and over again. Instead, ask questions. And if they still can't answer them, ask them different ones. You'll only have to do this once, or three times, tops.

8. I'm not doing it right. I'm not getting it. If you're not understanding them, or if you're not hearing the right thing, or you're not making them understand how to do it, then that's what's wrong. Don't try to do it in every situation just to make them do it. Find one thing that you absolutely can't get right, that you just can't get right at all, and do it there. Don't worry about trying to be different in every situation, and don't worry about what's different. Focus on making the one aspect of a thing easy and easy to grasp and forget about, so they can focus on doing it.

So, there you have it. Those are my 8 tips to talk with students properly, no matter what they ask you for. I wrote them for the purpose of helping you talk to students correctly. I know that the people of Taiwan might not all follow them exactly, and I apologize for that.

But if you don't, what can you do? You can just write down

your thoughts, and don't put too much emphasis on any one tip. There's no point in trying to please everyone. There's no point trying to do things that are difficult or painful. You should be content with yourself, being who you are, doing things in your own way. You have to take initiative to do things. It's hard sometimes. It's hard. There's no magic right way, there's no right way. It is a matter of what feels right at the time to you. You're the one to decide. You're the one that does it. You're the one that says "No" when it hurts to say "Yes." You're in charge of how you feel about it in the end. In other words, you are in charge of how you interpret it when someone else is saying they are a better person. The only way to find out if you are better than someone else is to do it. If you feel uncomfortable, you can always change what you feel, but don't try to hide your true self.

It's better to be honest; it makes others happier. How to ask for what you need. I was never one for saying no. How long should I hang out? When was the last time I went for a walk? When was the last time I hung out with my friends? It's easier to keep up with those little requirements that a person says they have, but then when you have them, you have to make them stick. You have to do the work. This is why you need to know what you want, what sort of things you like to do and where you want to go. You can never just go with the flow or the crowd. You need to be the one that gets noticed. But when you have a dream, it also makes it easier to give up other ambitions. You can focus on what's important, which is to get a job that satisfies your desires.

When do you have the most free time? When does happiness seem to come to people? I've been on the clock for the whole of my life. I worked too hard when I could have been out with my friends at the pool or playing volleyball or hanging out on the street or at a friend's house. It was all about work. I have a terrible time staying home and playing on my video game console.

What's more important? The money or the person? People need you when you are working. You need a job to eat, keep a roof over your head. You are only allowed to work to maintain your lifestyle. I know I just started working, and I feel it's my duty, not only to help you achieve a comfortable life. This will only succeed with your support.

I'd rather have someone to talk to and a drink to chill on a rainy night. The people we have working for us, we trust them implicitly. I don't need someone like a boss to manage my life. So I'd rather work myself. Yes, it's great when you get paid, it shows that your hard work is appreciated by someone else, but trust me, you are already paid. If you are doing something wrong, you can make them pay and prove the error to them later. That's called an employer. Yes, I am making it clear that I am not speaking of my current job. I hope I don't waste their time; your job will be over soon, you have nothing left to prove, and that's the nature of the job. The way I see it, not doing something wrong can be done by everyone.

My mother worked in a company that had computers. She would get a call and have to do an hour of typing. Her day usually ended before lunch when she could get a break. It was one of those times when it's fine. It doesn't take long to find a position to be at, or find an employer or find a new work. I know, I had a job waiting for me when I was only 19. If I didn't find one, I would have just been living on my mom.

Yes, it's a long term job. You have to give up your family. It's all or nothing. It's better to be a good worker and be able to do the work you want to do and your family will be fine. My parents had a big house, and one of the bedrooms was their home office. They didn't pay a monthly bill and I was just one of many kids living in their living room. I never knew how much they made but they always spent money on me to give me a stable life. In some cases, I got what everyone else had and had an extra bedroom just for me. It was a nice room, well appointed and with good bookshelves. The floor

was covered with linoleum and a bed was in the room, but not necessarily.

The walls were made of glass to protect me. My mother got tired out from dealing with work and left home. All I could do was sit at her computer and study. It would not be until six years later when I tried to communicate and she gave me food. That was the last time I visited home ever. It would be even longer until I became a part of her routine. I would wake up early in the morning and take the long subway. I had to stay on her phone line for four hours. I would write my first poem at twelve and I couldn't stop before I started the second. My parents came to visit me. They were my first friends at school. It was not a good time for us but I had to endure.

In my school the teachers told us they don't expect us to use our own language. It was a little shocking for me. You can say that I am not proud of my first year at school. There was a lot to learn. But I'm also happy of how long we've been at school. One year has passed and now my classmates are back on the streets. I have two goals. First is finishing my school-work. I can handle it in the beginning. Second I want to become a professional translator. The reason is to make money so that I can pay for my mom's medical bills. You may or may not think a professional translator would make a difference to you but a lot of it will. They know how to adapt the language for the foreigner. I will see you in the future. My mother and my father are my only real family now. After I got my university diploma I was given a job in a bookstore in an Asian country. It was a difficult job because of the language barrier between us. But it would go on to become a great experience in my career.

My mother always had a big smile on her face whenever she took a vacation. You were always so strong, you always took care of me. The only thing I ask from you is to take care of Mom. My mother died when I was 19. I only think about how sad my mother was. She would be so proud of me. I miss

her so much. My teacher was good to me. If I ever had a reason to complain, he was always there for me. He was always there for you, so I could take a break. Mom and Dad are the only family I have left now. I'm still just a young man. I don't know what I'll become yet. But I do know that if I am to learn how to do this, I must learn it well. I must learn how to make a difference in my own lives. My mother had been a single mom in a one-income household for the last ten years of her life. My father had started to go broke with the loss of my grandmother and was now supporting his three children alone. I had only found out when I was ten that you could make a living writing, and I hadn't really thought about it much until after I graduated from college. And I found my first job working at the local newspaper. I was doing an awful lot of work when I got to the newspaper, but at least my mother was able to put food on the table.

When I graduated from college I moved to Chicago. I had decided to make one last attempt at getting a job as a reporter, but I got a job as a reporter at the local weekly news magazine and moved back home. My mother had not seen me before I left, that much was apparent, though she didn't say much about it.

I wasn't exactly a typical reporter. I was an editor, and that is what I was trained to do. My job was to edit a variety of different stories at a time and then select the best of the articles to be published in an issue of the magazine. The editor was always the one making the final decisions on what stories got run. He was, in many ways, kind of the newspaper's boss. He made sure we got new content. That meant we had to submit our stories to his secretary for his approval. If they weren't good enough he'd reject them. That would keep our paychecks coming.

That is how I came to report on the family murders that had taken place in a city where everyone knew someone who had been killed or seriously hurt by a gang member. I didn't

know if I would have ever gotten a job as a reporter if I hadn't taken a job with my father, but I had to learn how to do a job well if I was ever to be able to do that. I got a job at the paper, and with my work experience and my knowledge of the newspaper it gave me an edge. At sixteen I even helped edit a few issues.

I had my first big beat as a reporter at the city paper. But my mother was not happy and asked me if I'd like to help with the editorial work, too. Because my mother had worked at the paper for so many years and was at one point the highest selling editor, I was a natural choice. I learned a lot from the editor. She did one of the most important things I knew: she taught me that my job was to help the community. When she told me about having a reporter go into a dangerous neighborhood just before it was set on fire, I remember telling myself, "Don't worry about me." What if everything was over before she got there? What if I just stayed back? Then, by the end of the week she finally arrived and the whole neighborhood was burning. But that was my first big gig in the paper. I got off there pretty soon.

By now I was working in the county court and working for that editor's son from when I was seventeen. I would go to court with him and help with the copy. At about twenty, I ran away from home and never came back, though I went over the river into Tennessee to work at the paper when the county court building was torn down. I had no knowledge of computers, but I learned how to do things on the computer and use it to work for the paper.

One day I was working over someone else's copy. One of the employees who worked next to me told me she saw who I was next to. All of a sudden I was at the county courthouse, with a cop, who asked me, "What are you doing?" It was an old cop named Ed, and we were out on a break just to chat. He said, "It's weird how you look around in this building; nobody ever told you people look like that." (I think I should

have said, it's so weird to me.) He said he had come in the door after it was closed, and we were alone, and he was looking at all the cops in a particular way. I think that got him a ticket. I didn't get a ticket in those days. My old man got a ticket then, because he'd been arrested a few times and got one too many. Now it was the sheriff that caught me so I got that too.

My brother Fred used to come around the house a lot. My brother used to be a student at Chattanooga State, which was a private university, and he was from a very poor family. The family house burned down so he had to move out. When I was a child I heard a lot of my family talk about him, and how his parents didn't want him to take a job anywhere, because it meant they wouldn't get enough to live on, like what that farmer was telling me about. I always thought it was odd that they didn't want him to work, if they really loved him, because he always had been that kind of person. My mother was the most nice person I ever knew and I think she just didn't want him to leave, but my sister Elsie is a sweet little girl and she just felt bad for him.

I want to argue that it's also the biggest threat to Perl as a tool, not to mention its long-term viability. There's something about syntax that gets into your head, and you can't help but feel that the syntax is somehow more important than the language in general. If people are going to use Perl to build software applications, then why not make it easy to use?

It's hard for Perl programmers to see a problem in syntax as much as those of other programming languages that have much better standard libraries, good support for regular expressions, better interoperability with other popular languages, etc. I would argue that the real threat to Perl lies in how much people are going to use it, not in any actual problems the language has with its syntax.

But I've decided to take a different tack from the one I used in my previous post. Instead of just being a Perl "fanboy,"

I'm interested in seeing if I can see a way to make syntax a non-issue. I've had it in my head for awhile, and so I thought I'd have a little fun with the language and the language makers to see how far this takes me.

I'm going to try to be as objective as I possibly can and not go through any of the usual platitudes about how great Perl is. For one thing, as a Perl programmer, I know perfectly well that some features of the language just don't really work. I'm very aware of that. I don't care. To quote a classic song, I've been around long enough to let that go. Nor will I try to make it look like I love it, but if it's an issue for one reason or another, and not something the language supports, I'll mention it - even if it's one reason I'm not necessarily the best person to address the problem. This isn't about love or hate - it's just about how it feels to me.

My basic premise will be: "Just use whatever the standard says." I won't look at it from another point of view. I will look at it from the "language user point of view" and what the language design team has told me to do, or not to do. If you're doing things differently, so be it. If you think there should be a single recommended way to do things, I'm open to that. It's not going to be a "my way or the highway" philosophy, but it's going to be pragmatic. If you think that there are alternatives that are a lot better or just work pretty much well the way you use Perl, and I don't think Perl is right for you, then I'll talk to you. No one cares that you are a Perl beginner as long as you come to this and say "I'm on board." And this will be no different. We're not looking for the best approach from the developers, only the best of the best.

I will be very careful not to say or insinuate that I have any special advantage over anybody else. I am not trying to sell any new software, nor am I trying to prove anything new about how language design happens. The idea is to present a point of view and to have a debate. To see how it evolves and how the community talks to each other after the fact.

It will not be a typical debate. It may, by its nature, be hard to understand or, like with any argument, hard to convince. The same goes for us. You may call me crazy or crazy-making or crazy-in-part, but the point is this: What would happen if I argued this point at a seminar in a university?

Would we all get along? Would there be a lot of discussion? Is there a way that Perl's community and us can make this argument more intelligibly?

I don't know. That's not the point here. The point is in the context of this talk, I found this post by someone who was in his late twenties or early thirties:

### A Conversation About Being Fucked Up.

In other words, what I'm saying might actually work in a classroom setting.

“Are you fucking a girl?”

“Yeah, I’m fucking a girl” \*grunt\* Then after a while... “Oh, yeah, I was in my thirties just before we went to this bar. I’m not sure how, but I’ve recently been having sex with girls who’re in their thirties. I don’t know how many.” “Wow. Do you like older girls or something?” “Well, maybe they’re fun,” or something like that. He talks about how old he is, just to make it clear that he’s talking about his “sexuals,” while at the same time having some fun with the subject.

I don’t know if anybody really likes older girls, but if they like them, then that’s good.

The way he talks about how he was a virgin at 15 has a lot of implications to it. I’m not going to use this point for its own sake:

I guess this is one of the reasons that I love Perl, because it’s so flexible that it doesn’t need to be limited to one sex or the other.

But, back to the point. This post by Scott Wlaschin, one of the founders of Perl and an advocate for young people, touches on exactly this concern at some length :

So I'm 30. I'm in a new partnership with a very good, smart woman. We've got a great relationship and we're still fairly early in it. Our sex is amazing, although I realize I'm pretty inexperienced, but it's nothing that really surprises me (and I'm still getting better at that). It's not that I'm a virgin or anything, it's just that I had zero sex experience beforehand. I'm not a virgin, I just haven't had sex yet.

And I know what you're thinking, right? I didn't even realize that young people have this concern. Well, I do. Now, the truth is that I have no idea what it's like to have sex without experience. So why do I have it?

Because I don't do it! I want it! I need it! There are ways to do it. I'll tell you ways to do it and then maybe we'll all learn something new. The first two will be the most useful in the world. The second 2 are the ones that I use, but they're actually not entirely incorrect. It may not fit as nicely here, as things aren't quite as clear cut as in english but not in every word.

What's better to use for this list? Maybe a diagram! As you can see this is a really nice diagram I drew. I didn't use it too often, just when I needed a quick example when I needed to convince myself to use something or change something on the page. I haven't really gone back to it since, mostly because I think the text in the paragraph is more important anyway. (There's a bit of the text in the box that shows up on the right, but it's not important.) So, that covers what's going on with the first two of the list.

The third list is what I use to tell people what I do and what I use. For this list, I use "I like writing because I love making people laugh." And for the rest of the list, I use "because I want people to feel good about themselves as they laugh, and I want to make them laugh because that makes me feel good." Now if you'll let me take a moment to talk about my thoughts on things. I have never thought writing should be the goal. I really do believe people should write if they want to, but that's another topic. The main reason I write

is because I love it. I've always done it for me, I love it and I don't plan to stop doing it. So I just can't see where the point lies. It's not the goal. It's just about the fact that I enjoy it. If writing were the goal, then I'd just start doing it to make money or for a hobby, but that's impossible, especially when it comes to writing for the internet. Because of that, I think the key is to enjoy it. And if enjoyment is the goal, then the only option left for the writer would be, well, to not enjoy it. Then what are the goals if the writer doesn't like their work? A lot of people will tell you that you have to love writing to write. They'll say you have to love being a writer to do it. I disagree. I think you just have to enjoy it. Being funny or good at writing doesn't mean you have to love writing. I think you have to enjoy whatever you're writing, whether or not it's a hobby or a hobby that you'll have in your job. A lot of people will tell you that not writing means you have to hate something. This is simply not true. You can enjoy other things you don't love, too. I've written a lot of stories where I really hated being a writer. I enjoyed it, but it was miserable. For the longest time I kept a blog just so I could write in between my job and my kids. I liked writing, and I found it easy and enjoyable, but I never enjoyed it enough to write on it full time. And since then I've not written anything.

This essay is about why I think that writing is not the goal, but rather to enjoy the experience of trying to make others laugh with a written piece. The reason I want others to be happy and feel good while they laugh is not because I'm trying to make money off of them, although there are many times I do have financial situations to consider it. It's not even just about making people laugh, it is that it makes you feel good and happy as well. A lot of people get so turned on when they're writing, that this is all they ever want to do for a job. The thing is, when people say this, this is exactly why they should not do it. Not because the work itself won't be worthwhile, but because they're not in a position to help someone

to feel so good about their own life.

Now I won't pretend I'm perfect in explaining this subject, but I do find it easier to talk through than trying to explain it simply. And I feel like there are still a lot of people that do not have the opportunity to just be happy and feel good while they're writing.

Writing is an artistic endeavor, it may be as simple as you want it to be, but sometimes it takes a different amount of finesse to be able to express what you want. People are really nice to you once you are comfortable enough, this part probably takes you a little bit of getting used to. Don't worry. You'll figure it out. I learned about a lot of different things when I was a poet and as I mentioned in the beginning of this blog, I was a good student, but still a little naïve at the time.

And a poem about finding your voice and making it heard. This blog is intended to encourage others of my level, if we read something good, share it with others. I'm not saying that you shouldn't be a poet, it just depends on your skill level to write it well.

The poem is in part about a person that was very kind and nice to me at a book signing, and I always have a certain type of person that I will read a poem from, an artist, a poet, an old man, an old lady. It's funny to say, but I'll say it again. I'll tell it again, I do like people that are old and ugly and very quiet and very gentle around me, those are good types of people to read my poems and those are great types of poems to read.

This is part of a three-part series that is going to be published, each part is going to be called "The First Part: Setting up the poem" and the second part "And So I Am" and the third part is going to be called "I Can't Even Make Up This Name" and so I am going to share them in the third part as well. I love these three-part series, they provide lots of information and they give me a chance to talk about the things that I like to write. The way to read the poem is as follows: I'm writing this in my blog because I'm a good student, and I

AN ESSAY ON WHY LANGUAGE IS DEPRECATED, Vol. I

hope that anyone reading this will be a good student too and  
that it makes you a good reader as well.

## Setting up the poem

I can't even make up this name. It's a name. It's a word. It's a thing. It's a state. It's a state of Being, which is very easy to confuse with a thing that you create.

My first friend, and he's the most handsome man I have ever seen, is dead.

"We should just leave," the doctor said. I couldn't disagree. I knew the doctor was wrong. Because I loved this boy. What would I do without him? Why should he go?

"But we shouldn't leave. Because there's a man that might try to tell us something. He's coming over tonight. He'll be here in a couple of hours, and you want to wait." "And?"

"I'm so scared," the young woman said. "I don't want to miss him." "Are we going to find some way to deal with him, or just die?" "I don't know. If we're dead, he's dead." "But what if his words change the future?" She looked back at me. "If

those words keep us safe, then I can live with that.” “How many people is that?” Her friend, the one with the blonde hair, stood up. She raised her hand and touched her breast. I realized then that my entire life, the only life I had ever known was one in which I was always afraid that if I said or did something wrong, the result could be anything from her death to her becoming some other person. The whole experience of growing up was one of living every day with the fear that I could, without even thinking about it, lose her forever. I never knew if her loss was permanent or temporary, just like in every other important aspect of my life. The doctor’s words didn’t scare me as much as the fact that they were true. That I lived my life in such a way that I was afraid I might not find any way to protect her. But I could go to the doctor and tell him he was wrong. I could tell him to stand up to a bully if I ever saw one. And I could try to understand his fears, whatever they were.

“We should go,” she said. And I was afraid to. We had a long ride to the hospital that night. During the ride, my mother asked me if I knew what happened to my brother.

I told her I wasn’t sure and that she could ask my father. She looked into my baby eyes, took them from me and asked again. My father looked at her, smiling, and whispered something in her ear. I don’t remember the words but I know they were a secret code. When my mother left my father and I, she had brought me a picture of myself. I’d never seen her in this kind of dress. Her face, the one that was covered by that strange mask of hers was painted on her, all by my father. The mask was supposed to mask and obscure, not hide it. I know my father. He’s an artist, and he was painting me in my mother’s picture.

My mother never said a word, no complaint, no nothing. She just sat there, and looked at my father’s painting – her image covered by a mask, while my father made me. All alone in that painting like that, I think she fell asleep under my

father's painting. In that picture, I don't feel the slightest bit lonely. I feel like I was raised by my mother, and like I'm in love with her. That picture reminds me of how I feel right now when I'm surrounded by my friends, like I'm in a beautiful place where everything fits. I've just had to spend a lot of time on all that. That's when I realized I didn't really have to explain why I love my friends. I knew why. I didn't feel like I needed to explain anything, like I needed to explain why I thought they were the perfect friends for me.

My friends understand me. They know we're similar, like we had two mothers. We don't have to explain why we love them, or why we want more. We don't have to justify why we like them or why we're together. We just do. It's not that complicated.

I always knew that I was happy around my friends, but I never had the words to express it. It's not like I need to convince my friends of why I love them, because they already know why I love them. I just have to convince myself. My friends are just friends, like any normal ones. They are not special. They live normal everyday lives. That's why I never had the words to say what I really loved about them. My parents gave me language so even I could express my love. No matter how difficult it is.

My friends don't know how much I love them. But my father does. He and my mother have told my sister too. But, I never understood it. He was never very interested on the subject of language, because of other responsibilities. I think I can understand now! I mean if we have to say something, we have to say what we mean. Even if there is a misunderstanding, we should know what our purpose is, and why we said it. Of course, now you say "Don't misunderstand. This is something that the girls said." I remember, when I was little, we had the same problems over whether we really were born in the right family or the wrong family, like, could we really speak English? How could we know? Could we even say that

we don't have any friends in our family? Of course, we could say that maybe, someone is watching or something, and you don't want that person to get mad at you for being strange because you can say you are from a family that is not very important to them. But, we could not say "We don't have a family." I remember I was in fifth or sixth grade when I started learning about myself as a person. And so, what that means, when you are an individual, to be a person, is that you live your life like a living breathing being. What does that mean? It means that life is not just about your family or your school, or your family and school or yourself, all the people. It's about your mind and it's about your mind and the things that make you a human being and not just some stuff that happens to you. I don't think you ever become totally happy if you are just living your life. It just makes you very lazy and that's why I think you should become completely happy if you are a person. Because then you just have to be interested in life. Maybe the people around you can't be happy, but you have to have a reason to be happy.

I hope I didn't come down too hard, you know. I just wish I would have been happy as a child, even if everyone wasn't there to love me! Oh well. What did you do then? You left school? And you had to get a job? And you didn't have school? That's what happened?

I did. After we moved to America, I went to high school. At that time, every school had that option, to take the AP exams and go to an adult high school, even if they didn't accept all kids. Or, if you did accept all kids, you'd do a little bit of extra work, and then come back for your exam, which you'd do by phone. So I did that. I did exactly the same kind of process. I did the AP exam and then, of course, the high school exam as a 12 year old, a freshman, and I scored a perfect 100, which I'm fairly certain is actually the top score in the country. So, in my senior year I went to college and was in the same class with the same people that my parents were,

so they knew me. And there I was, at 14 years old, taking an exam, which I was supposed to do, just like any other high school student. And I think I was one of the only girls that took the exam (laughs), but then after my examination is over, because we didn't even get to eat our lunch, we just sat down and studied, which is what any normal student would do. And I did quite well with my exam. But after that I did what most teenagers do - I did something else. I stayed in college for another two and a half years, and then I went out and got married at 20 years old. Because that's just how it goes, isn't it? It's not like I had a plan or anything. But, you know, back then, it wasn't easy, but I managed. And that was my first real career, in a way (laughs).

So, you were working for me, wasn't you? At the time? Yeah. What kind of job was that? I worked as the manager. My sister had this restaurant, and we'd go for dinner sometimes. As part of my job, since we were a restaurant group, I was in charge of the money all the time. I was in charge of the payroll, or something (laughs). And we got the place open for the first time at 23, and by that time I had married and had a kid. My husband was an English teacher. He was a good English teacher, and at first I'd go to see him and we'd just talk about music, mostly, or just about anything with him. But then things just started to get more serious, so we decided to get married before we had this kid. And then, we started to have this baby -

Was it still an early baby? It was a bit later than first mentioned? It was... well, it wasn't actually an early baby. It was a child of the age of the internet, if that does make any sense.

"He said, 'We've got a little problem,'" said the man" It was a child of the age of the internet. This was pre-web, which meant that the world was as large as the world we have today, and a child would have no concept of boundaries (at least to himself). In this way, the internet is the opposite of an "adult." It is not so much an age as an "animal."

So, now we understand the word, we can appreciate its strange meaning. It wasn't long until the words were used so freely and openly. It's an old, and yet, a fresh, word. Its meaning changed, but not in its usage. The same was true of the words in the essay.

We can see the progression of our use of the expression. The original meaning is not used so freely anymore. Then, it's used in a somewhat less formal way. The "we've got a little problem" uses of the word are still rare, but they are frequent enough that you can make a case that we have not lost the old meaning of the word, but only "recategorized" it.

This is a very interesting and interesting concept. Perhaps words will change meaning in the future according to how they are used. Here is what I think this "little problem" means. It stands for a few "we" with an "e." When you use a word you don't get to decide what to do with it. You only get to interpret it. You just look at the sentence and decide what word to use. Here, we have these we words, "we," and "he" (in the original usage of this sentence. It's all relative!). But we don't see them doing it with the word "problem". We see "little problem" and you assume they mean "problem" instead. You can interpret "little problem" the same as "problem."

Or you can interpret "little problem" to mean the problem itself. In this case, the word we would use, "problem," is much more neutral than the "little problem." It's very likely that both interpretations are correct. The person used this word so freely, it is probably something he always did when he was talking to someone. That is, he was talking to this one person, which he may not have known was another person, but knew that it was. The word "problem" doesn't necessarily mean "little problem" or "very small problem. The word "problem" is also used in a wide range of contexts that the author of this blog article would not have associated with "little problem," which is why "problem" is most likely to be used. But let's assume that "problem" is a poor description, and "question" is

better. Why shouldn't we use "question" to mean "really minor problem?" I think that's a good point. (You can also use "problem" even if it's an oldie. You don't have to go all Outlander on it; just be honest.) I also think "questions" will come in handy in many of those situations where you are talking to an AI that is not directly conversant with the listener.

In addition, using the words "question" and "questions" is also a sign of intelligence and intelligence is a critical component of a conversationally advanced conversational platform such as chatbot. Here is an example of a conversation using questions and "real conversation." It's from The Guardian's Conversation AI Lab blog. I have a question for The Guardian.

The text is the same as above, except we have used "question" instead of "problem." How did you feel when you came in? Did you know that this was a first for you?

Did you feel a sense of excitement? Did this feel familiar? Have you ever been in a room filled with 100 million other people? Did you get to ask questions like these? Let's say that you had all of these answers ready to go. This is what I mean by "real" human interaction with conversationally advanced conversational platforms such as chatbot. You could be talking to a chatbot that does a lot of these kinds of questions, or you could be talking to us—the conversational users.

It feels interesting, and is the right type of thing to be excited about. Here is the end result of a conversation in which The Guardian asked many conversational questions to The Guardian itself. We think that these are great examples of conversational AI and they highlight a number of points that we will be covering in this blog.

"You must be new to this program." When people ask how conversational AI works, we have some basic rules for the answers that we give, but you will not get any of the knowledge from us as you will not be part of the program! But if you have the skill set, you can be an agent and be involved in the

program. “I like conversational AI.” We believe that this idea is just an idea, but it is part of a better way to understand how we want to build the product and how conversational AI could become part of the product.

“I think we have a lot of ideas around how conversational AI could be involved in other features.” The core idea about conversational AI is to make a product that is friendly for the people interacting with it. For example, we think that people are most comfortable when they are talking into a microphone. We should also build features to create a more natural workflow between the person using our product and the person creating the content.

“So the goal is to develop a product that’s friendly to conversation?” The question does not have much to do with the question in the question, though it may seem that way to you. The goal for us is to create a product that is friendly to human-computer interaction. The first step towards doing that is to create an environment that makes it easier for people to interact with our product. This means that we have to create a conversational AI product that is easy to use to a greater extent than we do now.

The product we need can easily be extended to be more conversational with features that add value to the product, but we want our product to be friendly to human-computer interaction. That means that we need a product that makes it easier for people to have more conversations about the product.

In other words, we should make our program more conversational and let people talk about it without being concerned.

A key part to our conversational AI philosophy is: When we provide value to users, the product should follow the rules for talking to a human. For example, your product might have the ability to read your email or SMS to you, or to find your favorite food or music. We could create a feature that uses natural language processing to do those things. However, this

would not be true conversation AI, since you can't expect a conversation to be created automatically. We would create conversations automatically, and they would be conversational AI, but you wouldn't be talking with a real person by creating them.

For us, “real” conversation AI is not defined by a feature in the product or a conversation that someone can have when using our product, so we don’t focus on conversational AI. But we did consider this question, and the result is that our product should be able to understand both of these things. (We’ve also considered the question of how to actually create and execute conversational AI. That conversation may be a different conversation... for example, asking what the weather is like today or if it’s a hot or cold day is a conversation that needs to happen.)

The first key concept in the above definition is a conversational agent (CI). A CI can be a specific computer, a network of computers, or a large group of computers. A CI is not limited to simple conversations. For example, the first step in the above definition is to build a CI, which means that a user can have a conversation with this CI. If the CI works, both the user and the service the user is interacting with can benefit from it. If they do, then perhaps they would also benefit from building a conversation with the CI — perhaps because the CI can do a number of things, such as translate the user’s messages.

Note that the CI we will use can also be a human. It needs to be a person rather than a machine because you need to be able to understand what the other person is saying. A conversation AI needs to know what the other person is saying if you want to understand what they are saying. It also needs to be a smart person. In the example below, if you are trying to sell shoes, it needs to be a knowledgeable person on the internet (the CI), because at some level you want the user to understand the price of shoes.

But why is it important to understand what the other person is saying? What's being communicated? What value are they generating for you and for their services? Here's a more elaborate example. Suppose your CI asks all day of what the weather is like, as well as any other relevant information. Maybe it also asks what your favorite local restaurants and drinks are. Then the CI understands that the user likes to browse the web, and it can provide relevant search results for the user to find what are the best places to eat and drink. In other words, the user gains value when looking at the CI, but not when interacting with it. This example suggests that a CI can generate a great deal of value for another person. But it is useful for your customers because your users can be aware that the CI is doing something valuable for them. When thinking about which CI will lead you to the greatest value for your users, we need to ensure that we are using the right one.

Here's an example of how a CI can be useful: You have a company that sells widgets. The widgets are delivered on an Amazon delivery service, where they are stored and the inventory is maintained. This is not a company that will have a traditional business. You are working towards building a product by yourself. One of your goals when building a business is getting more exposure for your products. You'd like to use an external company to promote your business. You ask your CI to figure out what is in demand on Amazon by analyzing market data provided by your CI. If the CI can tell you what are currently the most common orders for products sold on Amazon, then it can provide suggestions how to build products that can achieve these orders. As you know, some of your users like to browse on Amazon. They want to learn more about the products they see there. They might be interested in one specific product, just to get the information about this particular product. You use the customer's preferences to understand what product they think is the best. This

is useful to your users. There are different types of users. You might target a user who likes to read about a specific topic, or you might offer more general information in one of the different categories. But if your CI can determine which types of users are interested in what you offer, then it will be able to provide a broad and interesting range of information to the users that use your product. This will provide benefits to both you and your customers.

When you hire a new employee, your CIO or your other team should be able to tell you what the major strengths and weaknesses of the person are. You may want to hire someone with a particular skill set. We'll mention some examples below. Then, based on this information, you get to see what your new hire has not shown.

Once you know what you want, the next step is to figure out which specific skill sets your new hire has. The most important skill for your new employee will be how to build products. If your new hire lacks this skill, then you need to decide on another position for your new hire.

A good starting point for this is the role that you currently already have. For one, you're already responsible for the language skills that this person needs to succeed in your role. For another, if the person can't make a choice and you find yourself in some conflict with the person's choice for job, then you need to take the lead. If you find yourself at the lead and in conflict with someone in some other area of the organization (like a business or product manager), then you should make a strong representation that you're making the hire for this position, and make clear where these issues are coming from.

Now, you need to look at the person's job and ask yourself what you would do differently if it came down to the choice between the person's first and second choice, and one of these were to lead to the new hire in your role. Here's an example:

If you had a problem with the first choice for your new hire (who can't find a different job or leave), then you need

to make it known to the person that their current (possibly sub-optimal) job is now an opportunity for change in your organization. If you made a strong representation that they must take a different job, and you did a good job of explaining what your organization would like from their hire (say, that if they don't take a job the organization is going to drop them, and it is very important that they accept this, or the new hire will be fired or resign), then the person will likely take their new job.

Of course, if you think you've found a situation where this choice is in conflict and you think that the person needs to change their job, then you need to discuss this with the person's team leader. If the person is willing to change their job into another role within the company, or will voluntarily leave your organization, then then you can let the person know that they will still be a part of the team and the organization. Otherwise, the person who didn't get the position can just continue working and make their new hire available for that role in the future.

A second example might be when someone needs to make a decision for the company, but that's on a person (not an entire project or department). The best way to make this clear to the person is to show a representative of the organization the job that they would be leaving. For instance, here's an example:

If the person has accepted a role that they're very excited about and has expressed interest in making the move, it is best to show that by having this person say "Yes I would like to move to the city the company is based in, and what city are you currently based in". The next step would be to provide them with the documentation required to move, like a resume or a cover letter. The next step would be to provide them with the documentation required to move, like a resume or a cover letter. Once the person has accepted the position, the next step would be to have the person communicate with the

previous employer by sending them a copy of the acceptance email. Lastly, I would write a letter that the person would like to send to the previous employer. It probably would contain a brief explanation about why they're moving and if they have any questions or concerns.

Now let's get to the second reason for why language communication is deprecated. We might use the example above to talk about a new idea, that we're excited about. And while, yes, we had a discussion on why we wanted to move, we decided to move anyway. Let's imagine we decide we did change our minds later on because we changed our mind about a certain aspect of the job. Here again, the best way to avoid this situation would be to have the conversation with the person who left that they're no longer interested in what's going on here. After they've accepted a new position with the team you're working with (or an alternative company), say to them "I'm leaving because I'm no longer happy here and I'm really looking forward to something different". At that moment, your conversation about why you're leaving needs to be focused on something other than what the actual job is. It needs to be focused on one of the different things that people do after they leave work in their careers.

I'm really interested in what you think about all this. Will we ever get away from all this, and move onto the path to technology and other fields where we're not talking about language?

To be honest, I'm not one hundred percent sure of what the future of technology looks like, but I think that at some point, we're going to have to focus on how we're going to communicate with our teammates and each other. It will be necessary to be able to communicate and talk about a wide variety of topics, from how important I think a feature really is to how I'm feeling about a certain person. So the ability to talk about a topic and use language is going to be important. It's like when the world wasn't so cutthroat when it comes to

language: people could talk about anything, and it was more about having an argument and having a discussion, rather than getting into an argument with a stranger, because they didn't speak the same language. Just like it used to be that people could talk about any idea, and it was more likely to be interesting.

To me, this seems pretty important, to the point of being a necessity. It's hard not to take it so seriously, when all the other things in the world seem so trivial.

Are they?

Yes.

They are.

When a person can speak about the importance of a feature, or the meaning of a particular term, or how much they enjoyed playing that game, and then give you the option to communicate this kind of information with the language we currently use today - to speak it with each other, so that we can have a more useful relationship with each other - then it seems like it should be okay to do so, regardless of what happens with technology, as long as we're making the communication as efficient and practical as possible.

I think that we'll see this go beyond language in a number of ways. We've already seen the rise of smartphones and tablets, which let other people see or hear you and get updates when you speak them: what are you doing, what do you mean, etc. The internet has made this easier than ever, so this will be a reality sooner rather than later. Now is the time for computers to have a voice and a personality and a personality that isn't reliant on what you're typing into it. This is going to be the norm in the future. When I see a conversation going on in a video game or on twitter, I can see my friends, and we can hear what they're saying. So I imagine this will happen to a lot of things as well, and eventually, even text, will be able to give you updates in real-time, so that you can interact in conversation. So as well as communication through the

traditional communication channels - the phone or computer - things like messaging or text messaging will become a more ubiquitous way to communicate.

I know I know: the last few decades didn't have much technology available, do you really think that's true now, though? I mean the internet was something we had in the '80s, but now everyone has it. So why do you think some people will have smartphones, and other people won't? This isn't just about phones, either. People don't understand phones as much as they think they do. People don't understand what a phone is, and don't know what it can do. This is only going to change as more devices like smartphones and tablets become available, and as more and more people use them, and as more people are able to interact and communicate via them.

For those who don't use their phones for the internet and social media, what advantages will your voice-powered smart glasses have over regular glasses? What do you think of the current wearable tech market? I think this is going to be the next big thing in personal technology. From now on technology will be moving from the computer to our entire body, and from our heads to our hands, arms, and legs. I think this is going to be the case for years to come, and the way all your devices will work will be much improved, a lot more intuitive, and much more useful. So what are some of the limitations you see that you're going to want to overcome in the next decade, then? I mean I suppose there will be things like things not being able to see in the dark, or things you get in that you've to wear contacts on. Or the fact that we are all blind, but you can still read signs and see people around you - in the dark. Maybe we have vision loss now because it's a disease or something, that we'll cure and there won't be anymore people in the world who have it.

I don't know what you call that, but that's a limitation. What are some of the more interesting/interesting/exciting/bizarre/fun technologies that you believe may appear to be-

come standard in the next decade, and some of them in the early years. These are the ones that I know of, and these are the ones that I'm particularly excited about.

These are things I'm personally interested in, and the ones that I believe will have an impact in the future. I'm looking at you, augmented reality. I think augmented reality is going to really change the world in ways we don't even understand today. You get out of the car, it's not there yet, no big deal.

I want to know what it has to do with a camera in my glasses, so I look around.

I see my dog, standing there.

## “Hey Jack!”

He's a friendly dog. He sees me.

“Jack?” he says. “Oh. You got lost,” I tell him.

I want to know the words to that dog, so I keep walking.

That thing I've never had with me, a little toy dog I called a doggie, he looks up at me with that little grin on his face.

And I do a little dance.

I've never told that dance to someone, not in my life.

Well, I tell him, “I'm Jack.” “Hi Jack. How are you?”

He doesn't know I'm his dad, but he starts to wave.

If I knew how that could feel, I would have told that to him long ago.

He doesn't know that his dad has walked here all these years. You'd think he'd be amazed to see his dad in person, in a park.

When I get to the park, I ask my friend, “Jack, I just saw a very familiar sight!”

She takes out her phone and is looking at me like she's never seen me before.

My mind's all full of those thoughts, but she's only telling me about myself. The things she saw, the things she knows about me.

She knows about me from this place.

"It's amazing," she says in a big voice. "I know a lot of you have been here at least once since the park opened, but I never thought I'd meet anyone like him."

"You have," i say, "It was like... I didn't even say hello."

She nods, "I saw him from my car a bit before you did, and he was walking this way."

I look around. The only other people in the park are these two guys.

They don't have to be here. They don't even have to be there yet.

They could be anywhere else.

I see a new, shiny red thing right there in front of me.

It's not my dad, not really.

I don't need to touch it or say a word, I just need to look at it.

And I see that "it".

The problem.

The reason we don't do it right.

But if you don't, what can you do? You can just write down your thoughts, and don't put too much emphasis on any one tip. There's no point in trying to please everyone. There's no point trying to do things that are difficult or painful. You should be content with yourself, being who you are, doing things in your own way. You have to take initiative to do things. It's hard sometimes. It's hard. There's no magic right way, there's no right way. It is a matter of what feels right at the time to you. You're the one to decide. You're the one that does it. You're the one that says "No" when it hurts to say "Yes." You're in charge of how you feel about it in the end. In other words, you are in charge of how you interpret it when someone else is saying they are a better person. The only way

to find out if you are better than someone else is to do it. If you feel uncomfortable, you can always change what you feel, but don't try to hide your true self. It's better to be honest; it makes others happier.

How to ask for what you need. I was never one for saying no. How long should I hang out? When was the last time I went for a walk? When was the last time I hung out with my friends? It's easier to keep up with those little requirements that a person says they have, but then when you have them, you have to make them stick. You have to do the work. This is why you need to know what you want, what sort of things you like to do and where you want to go. You can never just go with the flow or the crowd. You need to be the one that gets noticed. But when you have a dream, it also makes it easier to give up other ambitions. You can focus on what's important, which is to get a job that satisfies your desires.

When do you have the most free time? When does happiness seem to come to people? I've been on the clock for the whole of my life. I worked too hard when I could have been out with my friends at the pool or playing volleyball or hanging out on the street or at a friend's house. It was all about work. I have a terrible time staying home and playing on my video game console. What's more important? The money or the person?

People need you when you are working.

You need a job to eat, keep a roof over your head. You are only allowed to work to maintain your lifestyle. I know I just started working, and I feel it's my duty, not only to help you achieve a comfortable life. This will only succeed with your support.

I'd rather have someone to talk to and a drink to chill on a rainy night. The people we have working for us, we trust them implicitly. I don't need someone like a boss to manage my life. So I'd rather work myself. Yes, it's great when you get paid, it shows that your hard work is appreciated by someone else,

but trust me, you are already paid. If you are doing something wrong, you can make them pay and prove the error to them later. That's called an employer. Yes, I am making it clear that I am not speaking of my current job. I hope I don't waste their time; your job will be over soon, you have nothing left to prove, and that's the nature of the job. The way I see it, not doing something wrong can be done by everyone.

My mother worked in a company that had computers. She would get a call and have to do an hour of typing. Her day usually ended before lunch when she could get a break. It was one of those times when it's fine. It doesn't take long to find a position to be at, or find an employer or find a new work. I know, I had a job waiting for me when I was only 19. If I didn't find one, I would have just been living on my mom.

Yes, it's a long term job. You have to give up your family. It's all or nothing. It's better to be a good worker and be able to do the work you want to do and your family will be fine.

My parents had a big house, and one of the bedrooms was their home office. They didn't pay a monthly bill and I was just one of many kids living in their living room. I never knew how much they made but they always spent money on me to give me a stable life. In some cases, I got what everyone else had and had an extra bedroom just for me.

It was a nice room, well appointed and with good bookshelves. The floor was covered with linoleum and a bed was in the room, but not necessarily.

The walls were made of glass to protect me. My mother got tired out from dealing with work and left home. All I could do was sit at her computer and study. It would not be until six years later when I tried to communicate and she gave me food. That was the last time I visited home ever. It would be even longer until I became a part of her routine. I would wake up early in the morning and take the long subway. I had to stay on her phone line for four hours. I would write my first poem at twelve and I couldn't stop before I started the second.

My parents came to visit me. They were my first friends at school. It was not a good time for us but I had to endure.

In my school the teachers told us they don't expect us to use our own language. It was a little shocking for me.

You can say that I am not proud of my first year at school. There was a lot to learn. But I'm also happy of how long we've been at school.

One year has passed and now my classmates are back on the streets.

I have two goals. First is finishing my schoolwork. I can handle it in the beginning. Second I want to become a professional translator. The reason is to make money so that I can pay for my mom's medical bills. You may or may not think a professional translator would make a difference to you but a lot of it will. They know how to adapt the language for the foreigner.

I will see you in the future.

My mother and my father are my only real family now.

After I got my university diploma I was given a job in a bookstore in an Asian country. It was a difficult job because of the language barrier between us. But it would go on to become a great experience in my career.

My mother always had a big smile on her face whenever she took a vacation. You were always so strong, you always took care of me. The only thing I ask from you is to take care of Mom.

My mother died when I was 19. I only think about how sad my mother was. She would be so proud of me. I miss her so much. My teacher was good to me. If I ever had a reason to complain, he was always there for me. He was always there for you, so I could take a break.

Mom and Dad are the only family I have left now.

I'm still just a young man. I don't know what I'll become yet. But I do know that if I am to learn how to do this, I must learn it well. I must learn how to make a difference in my

own lives. My mother had been a single mom in a one-income household for the last ten years of her life. My father had started to go broke with the loss of my grandmother and was now supporting his three children alone. I had only found out when I was ten that you could make a living writing, and I hadn't really thought about it much until after I graduated from college. And I found my first job working at the local newspaper. I was doing an awful lot of work when I got to the newspaper, but at least my mother was able to put food on the table.

When I graduated from college I moved to Chicago. I had decided to make one last attempt at getting a job as a reporter, but I got a job as a reporter at the local weekly news magazine and moved back home. My mother had not seen me before I left, that much was apparent, though she didn't say much about it.

I wasn't exactly a typical reporter. I was an editor, and that is what I was trained to do. My job was to edit a variety of different stories at a time and then select the best of the articles to be published in an issue of the magazine. The editor was always the one making the final decisions on what stories got run. He was, in many ways, kind of the newspaper's boss. He made sure we got new content. That meant we had to submit our stories to his secretary for his approval. If they weren't good enough he'd reject them. That would keep our paychecks coming.

That is how I came to report on the family murders that had taken place in a city where everyone knew someone who had been killed or seriously hurt by a gang member. I didn't know if I would have ever gotten a job as a reporter if I hadn't taken a job with my father, but I had to learn how to do a job well if I was ever to be able to do that. I got a job at the paper, and with my work experience and my knowledge of the newspaper it gave me an edge. At sixteen I even helped edit a few issues.

I had my first big beat as a reporter at the city paper. But my mother was not happy and asked me if I'd like to help with the editorial work, too. Because my mother had worked at the paper for so many years and was at one point the highest selling editor, I was a natural choice. I learned a lot from the editor. She did one of the most important things I knew: she taught me that my job was to help the community. When she told me about having a reporter go into a dangerous neighborhood just before it was set on fire, I remember telling myself, "Don't worry about me." What if everything was over before she got there? What if I just stayed back? Then, by the end of the week she finally arrived and the whole neighborhood was burning. But that was my first big gig in the paper. I got off there pretty soon.

By now I was working in the county court and working for that editor's son from when I was seventeen. I would go to court with him and help with the copy. At about twenty, I ran away from home and never came back, though I went over the river into Tennessee to work at the paper when the county court building was torn down. I had no knowledge of computers, but I learned how to do things on the computer and use it to work for the paper.

One day I was working over someone else's copy. One of the employees who worked next to me told me she saw who I was next to. All of a sudden I was at the county courthouse, with a cop, who asked me, "What are you doing?" It was an old cop named Ed, and we were out on a break just to chat. He said, "It's weird how you look around in this building; nobody ever told you people look like that." (I think I should have said, it's so weird to me.) He said he had come in the door after it was closed, and we were alone, and he was looking at all the cops in a particular way. I think that got him a ticket. I didn't get a ticket in those days. My old man got a ticket then, because he'd been arrested a few times and got one too many. Now it was the sheriff that caught me so I got

that too.

My brother Fred used to come around the house a lot. My brother used to be a student at Chattanooga State, which was a private university, and he was from a very poor family. The family house burned down so he had to move out. When I was a child I heard a lot of my family talk about him, and how his parents didn't want him to take a job anywhere, because it meant they wouldn't get enough to live on, like what that farmer was telling me about. I always thought it was odd that they didn't want him to work, if they really loved him, because he always had been that kind of person. My mother was the most nice person I ever knew and I think she just didn't want him to leave, but my sister Elsie is a sweet little girl and she just felt bad for him. So the last I heard of him he was a salesman for a paper company, selling copies of magazines and stuff like that.

There is a story that I used to tell my father at bedtime when he was on a long trip in the air force. I used to go on this long trip one summer, back in the '50s, and he would tell some of the more interesting stories that he had heard about the old west. "Oh, my god, you're not going to believe this," he'd say as I got tired. "There's this old place, where they lived a little ways over there, and some guy who lived over there went looking for the west, and he found it, but he didn't make it back. His wagon broke down, he got stuck in a mountain, they couldn't come and get him, and he got to that place, and the story goes that he was a good looking guy, and that he was able to get his own horse because he didn't want to pay for an ugly donkey, and that when they were all out of food, he just went around looking for somebody to pay a fine to, and if the people paid the fine, he would let them have food and shelter. He figured that his horse knew where he was staying, the same way the people did." I had a hard time believing him at times. I just thought of the cowboy, a man who was tough, who was good looking, and had good fortune.

Then I got to thinking about what a cowboy did all day. He rode a horse. He hauled wood. He hunted and fished and did other things. He worked like I did, but he was off somewhere looking for wild horses. This is what I thought of most often when thinking about the old West and who lived there. I remember the way my parents used to tell this story. It's the same way they told the other stories I didn't think were that interesting. "What about the Indians?" "Well, it's not clear to me, it seems the Indians are pretty upset, and they're pretty pissed. I guess they didn't live in the same way we did. But the story that they told me was this: They say our ancestors were pretty good, but the Indians have been around for a very long time, and they were there before the Americans came. They were a better race, but now there's none left. That means we are a better race. It also means we are better at it, because if we had stayed here in the old west and just lived our lives on the land, we might never have come by these problems." Dad always told the little stories about the Indians that bothered me. I used to think that he was on to something, but that summer he had gone on tour with his unit, and he was off somewhere, probably in Texas. I never saw him again.

The book I was about to read was one of the first volumes of a little series I wrote called "Renaissance." It's about the invention of printing, and the evolution of the modern world. I put it on my shelf at home a couple of times, but they were always in a drawer. In my family bookshelves there were books about the Greeks and the Romans, and books on medieval times and even early modern times, mostly with lots of pictures and short stories that came along when I could pick them up. They were all arranged according to what the stories were. They were, "And this was how this happened." "And this happened," and "This was how that happened." As I finished an old book of mine recently, I saw it labeled in old time style, "How the World Works." The pages were covered with lots of different maps and diagrams. I couldn't make out a thing: just

a picture or two of some city, or the back cover of a paperback book and a title of an article on some new theory about space travel. In fact I couldn't even make it to the back of the bookshelves, because, I've got to confess, I don't feel comfortable looking at old books with the labels. I have trouble imagining something else when there are so many things that are familiar to me. That has always been the case with children. I had been reading books with pictures on my shelves by the time I turned ten years old. I had been going through my library shelves every day for years without thinking about what I had read, just that it was there. That's an example of how I know what is familiar, but which books have stayed in my mind. As I was reading this book, I didn't know what to think. I had found it, years before, in a bookshop, but I hadn't really thought about it yet. Suddenly it was in my hands. I wasn't in the mood to read a short story and read it over and over again. I could have read a lot more of it right there in my room. I had a hard time remembering the rest of the book. I knew who it was about, but what it was about was so abstract to me that I had the urge to go take out the book and look up this or that detail. It was as if the writing had swallowed some of me completely. I didn't even remember how many pages it was. I must have read it maybe three times before I finally decided that I had to read it again.

"It was the early years of the Civil War," I had read in a biography of a friend of my grandmother, a historian. "The country wasn't even going to war because of the country's lack of interest or because of the country's poverty, or because of the general dissatisfaction with life and the state of it." The book was all that had been written in three long months -- about five, it seemed as if you had not been in two long months -- but it had no doubt had not been a mere seconds -- of and it had he never been an. the same. not one of about.

There I had heard the word as one must hear all words: "I have been," I had once read; "I have been," but not "now" or

not now, "I have been." And what was it that one must have heard in the same way: "I have been?"

To that I turned, when I came to think of it, about two weeks later, in a meeting about the "war of the Civil War," in a room where the room looked very much like a church, with stained shutters and a crucifix and a high iron rail and a very high iron rail, and a great fireplace in the middle, which to me was an improvement, and a pretty big fireplace.

"Are you ready?" [p. 062] said a friend, an old friend from the first days I knew him, and who happened to be in town.

I could have answered, "I am ready," even though there was nobody around. Or I could have said, "You may not yet understand its true purpose", and added: "You are in my way and will get out if you will not go around me." But I did not do either.

It is only when your will is strong that you can go around all obstacles and reach my heart.

I knew from the start that these words would only hurt somebody else as much as they helped. How could I be sure? What did I have to lose? I was only thinking about words, not the person who was thinking in those words. I did not want my words to hurt, I just wanted it to be understood.

I could not leave you hanging in the void where I had put you. That is why I made this promise. I thought that if you want to stop, if you want to come back and take them with you, I can make it happen. But then you see, even if I could change, how could I have the courage to do it?

And in the meanwhile, in the meantime it is not so easy to stop. It is so hard. You don't have to be scared to make that choice. I am not sure how I managed to stop, but it is true, the very fact that I have not reached them yet is proof that I am not finished. Not even one step!

And I still need you to know that I am doing things my

way, I always try my best. You can also see the difference between me and the others – you can see that I put everything into each step, I am here today for this tomorrow. I am doing this, I am going to keep doing this, you must listen to me if you want me to keep doing it. I am sure a few days from now, you shall come and join me.

You should know that I will never stop. I will not let you run away from me, I will never let you think that I am a cold person, I am here for you, I am going to make this world a better place, so you might be happy, I have the desire to be your friend. A friend is always willing to listen – and help!

I love you, so give me your name, please? I also want to share your story to as many people as possible – share this in your Facebook, Twitter, Google+ – wherever you can think of it. I have no fear that people will laugh at me, but if they read my post, they will think about it. Maybe they will come up with a solution and share it with me. If the solution is wrong, I won't be offended or be hurt, I'll still have the satisfaction of realizing that an idea has been shared. I don't need to accept everything anyone says about me – but what I don't allow others to share in any form of social media is important to me. This is another reason why I don't do a lot of interviews on social media (as if I really need to be doing it), because there are certain topics that can only be discussed in person. I understand you may be offended by my use of the word "trolling". If you do not like it, it is OK – but I don't want to talk about it. But what I am going to talk about is something that is very important to us – why do you think I am doing some things differently?

And this is a very long post. It's not going to be easy to put into words, it takes me quite a long time, probably at least an hour, to actually write, which is why I made this blog post.

What I want you to read:

A) I want all of you – especially if you've never met me before – to know that I value you and your views in every way,

even though I may disagree with them.

There is a big distinction between saying things you disagree with and not having the courage to express yourself as you find them, to be honest. A strong reason behind this is that one has the right to be wrong, but that doesn't mean you're going to be right. I will be wrong in certain parts of this. This whole thing is an experiment. I am being tested – and sometimes I will be wrong. Some of my decisions will be right and others, not.

B) I don't agree that I should speak more. I don't feel like I have anything to say. I have a ton of stories to tell, not least the story of how I came to be where I am in life, and also the personal stories of how I learned to be what I am today. I am also aware that my opinions don't necessarily make for very good stories. But they are the truth, and therefore I am going to let them out.

C) I am not looking for popularity. I'm an introvert in the very best way, and I feel like I get more out of just being able to listen as the world around me unravels. Being one of the only introverts I know of at my level of academic training, I also feel like I have a different kind of perspective on what the world is like, and this is one more thing to add to that list.

D) If you're really feeling it and want to tell me so, I'm happy to listen. I really appreciate that when you are talking about your experiences, you are not shy about expressing yourself and your thoughts about them. I am glad that you take the time to communicate and share your insights, because I feel, like the introverts I know, that there is no other way to achieve enlightenment than being open to others and being able to share. This does NOT mean that I want to talk about everything, but I do want to learn a little more about the experiences and beliefs that make you who you are, and

I want to hear how you learned to deal with the things you went through, and I want to gain some insight into why you make the decisions you do. I know very little about you and you are more than welcome to share.

4) Do I feel like my life is different now?

Yes you do. It is, for as long as you remain alive. I can tell you that for a long time now I just wanted to be me. Now that I am out of the hospital and I have been in the world for a long time, I have felt much more comfortable being an “all-out introvert” than I ever had before. The difference in me from that of a few months ago has been massive, and I believe this is due to more than just a change in my personality (although that has helped). This is also due to all of the amazing people I met in the last few weeks, both among the community of the general public and the members of the “community of the hospital.” In a way, I now have a greater appreciation of the world as it is, and I can see all of it with my own eyes. I can talk about it with even greater clarity, and I find myself thinking more openly about things that I have already experienced. When I was in the hospital the only thing I ever did was listen to music and watch TV. Now I feel like, through a combination of the media-addicts that surround me and the more open approach I took to my own life, I can say quite a lot now on any subject.

This is such an amazing thing, because of that I have grown to see things from a more perspective that I never have before. There is nothing that I have not seen and heard about before that has made my world view more inclusive, and I feel like a very happy and fulfilled person.

5) Why did you go to the movie theater?

I saw that it was sold out and the theater was full, which made me happy. What made me even happier was when a theater employee recommended this movie about one of our

dear men (I'm not at all sure if this is the movie). I did not really like the movie, but I wanted to be there and see it anyway, so I waited for the right moment when it would open if there were any tickets left, and then, as I had predicted, there were still tickets left in the theater, so I took a chance on buying a ticket so I could see the entire film. There were a good few rows of strangers in the back of the theater. I had never met many of them, but this was my first time being completely exposed to the community of the hospital. I was afraid that something might happen to me or I might do something that was inappropriate, but I was pleasantly surprised by the amount of people who really liked or enjoyed the movie and seemed to be having a good time. Everyone was really friendly and I saw a lot of laughter and the occasional little outburst of frustration that came from some people who clearly cared about us in the room.

I have been told that I should have been the one to go up and ask if anyone who had a connection could be allowed the film because I wanted to "connect" or "reach them in some way." I suppose it could have just been an act of love on my part to show my appreciation for the people who had brought me into this community, but maybe I did something else too.

6) What is some of your favorite past events that occurred within the "Million Friends" community?

This is a hard one. I enjoy many of the events that have occurred over the last several months and years because I have been involved with them. These include the Mimi's Open House on June 20 and the July 4th Birthday Parade on Wednesday, July 4, 2010, the July 17th Charity Auction of various trinkets and collectibles, the August Mimi's Birthday Party on Saturday, August 16, 2010, the September 17th Anniversary Party on Sunday, September 17, 2010 & the October 17th Anniversary party. Although you can probably guess,

the Mimi's Birthday Parade had to be canceled due to a lack of donations, but I was pleased to see that the auction still went on, which was a great success. I had a great time at some of those events. My favorite being the auction that benefitted the Leawood Christian Fellowship Church. One of the most recent events was also my birthday on Monday, August 4th, 2010. We went to the Zoo, to see all the baby pandas, and then back through the Zoo, to do things like go on the Ferris wheel, go down the water slide & ride the carousel. You can also see pictures from that day from that Flickr account (or the other page, which is just a collection of photos that I took). I also went to the Pueblo Grande Community Center on Saturday, August 9 in case people were interested in a free lunch (which they were).

This last one I don't necessarily think I enjoyed! It was probably my favorite! September 29th, 2010 (the day after the infamous Facebook incident) was the Mimi's birthday celebration with hundreds coming to spend the day. The evening was capped with our Mimi's Birthday Party followed by our special event at the Mimi's house on Sunday, September 30th. It took a while to actually make the reservation for our birthday for the restaurant, because many of the locals had tickets already purchased so to speak. We ended up watching an old episode of "Survivor: Cagayan" to settle in and get into the groove of things. When the sun went down, I had a chance to make some friends with our hostess, and I think we ended up staying for a while. My favorite though, will always be the dinner that I had to get ready for the party with my friends, and a couple of my cousins. I still have a few slices of pizza that I am using as food for the upcoming months, but I can't remember what they are called.

I've just mentioned a few of my favorite events that have transpired within this site. One that I enjoy most is our Birthday Party. The event is very special to us, and I feel it is so much more than an online community that I feel very

connected to. The atmosphere is so good, there are so many people going from one event to the next, that I feel like I never get tired of staying to have fun with all of them. I feel so lucky that we have been able to take part in such an event like this over the past few years. I was born in Taiwan, to Japanese family, and raised in the US. I feel so fortunate to be able to experience this life style with some of my closest family, all in such a beautiful part of the world.

On my way home from the party, I passed through Tseung Kwan O. My family and friends greeted me warmly, and I felt very blessed to be able to spend my birthday that day in the beautiful city of Taipei, with all of my friends. I'm a sucker for any kind of architecture, and seeing all of those buildings in that area is always something that I like. Now I feel like I have the opportunity to do something with those buildings as well? I'm trying to think of an opportunity to do it but for the time being I'll have to stay on top of that list and make sure I continue to write about architecture/urbanism. I'm so blessed with the opportunities that I have in the field I work in. I'm glad to be able to explore all of the areas in Taiwan that I have explored in the past. I always loved my time in Taiwan and I think that I will always enjoy it here, so I will do everything I can to be on good terms with a part of the world that I grew up in, for as long as I live.

My Mom says, "My baby girl is a natural entrepreneur!!!" My favorite quote by my Mom, that sums up my perspective quite perfectly.

The above photo was taken on one of my last nights at the Mimi's house. I was very tired but I managed to get a picture of my mom holding up a banner for the Mimi's Birthday Party. I will remember this one for a long time. I was very excited that she ended up staying the night to participate in that Party as well. That was a treat for her. Another treat I'm looking forward to this spring is visiting with old friends, and then hopefully hanging out with fellow bloggers over dinner

and some drinks. I would love to see what comes out of those conversations! It is one of my favorite things about living in Taiwan, the hospitality that I get every single day. I don't think that has changed much at all in the last 6 years I've been here, but I'm always excited for new experiences to explore, so I hope that this spring I will have them. So to start off things off for the month, my blog has been on hiatus for quite awhile. I was looking at how we had been able to write about so many different things that we never had the guts to actually do ourselves, when one day my friend sent me an email that I knew right away that it was exactly what I've been waiting for for my career. It started off by stating that he is looking to publish his first article (I've always wanted to write my own book and it's been a dream of mine ever since I first moved here!) and he was very specific on where he was going to publish it. He stated that he wanted to print it in a local bookstore in Taiwan (because he could afford to do that since he was working full-time as a programmer in the US), and that he wanted "a friend that is a Chinese and has an idea and a background in publishing to print it and publish it under my own name". I knew right from the start that it was going to be awesome and I could only hope that he could pull it off. So the day after the email arrived, I got on my computer and did a little brainstorming and I knew that what he needed was a professional cover that wasn't out of style. I had heard plenty of complaints about how hard it is to find a decent cover that didn't look old or dated or outdated and I wanted my cover to be one of those things. Of course that would have to be hand drawn and it would have to look nice and professional. Since my covers always looked like the last cover that I used, I knew that I would need to go all out and produce a cover that I had never done before. So I wrote a blog post about my thoughts about it and I sent it off to my friend. To my surprise, he wrote back within hours asking if I was thinking about doing a tattoo on the cover

of the book. I didn't understand the question. He said "You mean as a logo, not as a cover?" I could only laugh. I could have gone with a logo, but as a cover I would be happy with the hand drawn and well designed tattoo. So I decided that if I don't make any mistakes with the tattoo, then I'm just doing it right. He told me that he is going to send me the image and that he'd love the chance to do the tattoo. I'm still trying to think of a name for this blog, but I want to call it The Mimi Blog. I haven't been able to keep my promise to my friend to have the tattoo done, but I also do not mind the tattoo being posted on the blog. I had originally planned on using hand picked photos that would represent every Mimi's album/album cover that I'm going to upload in my new post, but now I feel that if someone from Taiwan were to have an album cover that they wanted to have on their blog, they would ask me, my wife, and the wife of my best friend. I have no idea when I will have the tattoo done, but it will probably happen between March and June. So as far as book covers go, the Mimi's are quite unique, as they used to print the covers with the lyrics to each song on them, but this new cover uses the lyrics as a logo instead, although they used to put something in the center if you wanted to actually look at it. This would be a much better use of space than the lyrics on the cover so I'm glad that the Mimi's decided to go to a more subtle approach. There was also a Mimi's blog called 'Vietnamese Cooking' which I have a blog post about but I don't want to do a new one just for that one. The other thing that I wanted to mention about the Mimi's is that they had a good reputation as a food truck that would transport any type of food that you could think of, and they actually would have a variety of people that they served as they were serving to their customers. They were known in Taiwan as a good food truck that everyone and their dogs went and got a taste of, and they were also considered a family in Taiwan. It is hard for me to write this in English now as there is so much

food talk about them in English in all of this food-related stuff (that I didn't know about before I got here, of course). I'd love to hear from Mimi's fans if any of my blog posts on Taiwanese food has inspired you! I can add to it some things that they haven't done yet! And lastly, I'm really interested in hearing about other blogs out thoughts about blogs you and what your blogs are like!! Thanks again!! I'm a recent graduate in college. My husband's been translating his novel in China, but he couldn't speak it well enough. How do I take advantage of all sorts of interesting opportunities in China without knowing Chinese? I have read your blog for a few months now and am very impressed. Do you think I would be better off going to work for a Western company, or go teach English in China? Thank you so much, I've got a suggestion. I think you could use a library class that you can wrap any template you'd need with. For example I have a class called "Complex-Vector<float>". Here's my code:

```
#define C_STRUCTURE
void ComplexVector::compute(float* mydata) { float myradius; myradius = sqrtf(2*mydata.size); for (int i=0; i<2; i++) { myradius *= i; } }
```

The compute() method will take 2 floats, calculate the square root of the first parameter in the first array, multiply it with the second and use the new result to store the result in the second array. Then compute() can be replaced by a similar function:

```
#define COMPUTE(x,y,z)
x**2 + y**2 + z**2
ENDSTACK
float* get_mydata(int N) {
    float myradius = 32.0; myradius = sqrtf(1.0f - myradius/N);
    for (int i=0; i<N; i++) { myradius *= i; }
    return myradius;
}
```

The compiler will then generate the code for the "get\_mydata" method from the "compute" function of your "Complex-Vector" class. When compiling complex numbers the function "compute" will actually be replaced by a special function called "compose" which actually performs calculations on the values at the same time as the "compute" function. This will also allow the compiler's optimizer to generate the code for a more efficient function. In this way the compiler can inline

the actual “compute” function. If you want a similar function in C++, this might be a good approach. The library is available at <http://www.numpy.org/scripts/html/scipy.html>. I have another suggestion. In my “ComplexVector” class I made “bump” for storing data I want to keep around. Here’s my code:

```
void ComplexVector::bump(float* thedata) { unsigned long nbump = 0; long time_to_bump; mydata = mydata + 1; while(mydata) time_to_bump = pow(time_to_bump,2); mydata += thedata; mydata = nbump; return; }
```

```
void ComplexVector<float>::bump(char data[]) { for (int i = 0; i < 8; i++) cchar* data = data_char();..... }
```

To put it into a different format, I have my program convert the data from the standard C format into the format you specify like this:

```
void ComplexVector<float>::bump(char data){ for (int i=0; i < 8; i++) cchar* data = data_char();..... }
```

Notice that if I use this function as a static member in my “ComplexVector” class, I can simply use: ComplexVector.bump(data); The function’s signature is really flexible: it takes a pointer to a char and returns a float with a precision of 8 bits, and a length of at most 4 bits.

You are an idiot. The problem is not the money, the quality or skill of teaching, but the conditions. Delete #1 You seem to be just doing a good and doing well. I think that also just thinking. Reply Delete I do not mean good. Reply I do feel good. Delete Reply The reason not good Reply Delete There are you just have not good. Reply That really. Reply You don’t seem to:There were just good really Reply I think?

I’m going to be reading an essay on why teaching English is not going to be useful to Chinese students. It is an interesting topic. However, some points from my reading seem questionable. The reasons are as follows, as well as my thoughts on how these reasons actually impact the effectiveness of teacher-student communication. Note that I am not suggesting that you ignore these issues - merely that you consider them and make adjustments if necessary. In other words, I

would like to discuss these issues as though English is not the major barrier to successful communication in China. In fact, given the choice of having a Chinese teacher that is not fluent in English, or simply teaching with native-speaking students who are, I don't think that many teachers would choose the latter. In other words, this essay should provide a fair picture - not a picture intended to help teachers to avoid criticism. There are at least two major problems at hand. First is the difficulty of communicating with native English speakers in China, which is directly related to the language barrier. Second is the difficulty of communicating with others, and the inability to communicate the "why", or what the Chinese think their goals are when they discuss an English topic in China, which is more related, but has its own set of unique issues. The latter is related to the fact that the teaching methods in China - whether in the state, private, or community level - do not necessarily encourage students to think for themselves or to question their teachers' solutions - especially when the teacher's answers are given in English (this might seem obvious... or might not...). Thus, it is possible for you to have a good teacher, even one who is not very fluent in English, yet the students will not be able to think for themselves... in fact, they will probably think the reverse! (And that is not necessarily a bad thing). Thus, we cannot afford to just talk about the problems, or use "I-can't-do-this" examples - there are reasons for each of those statements, too, and the reasons are as follows: The language barrier: For the most part, the main reason for the language barrier for Chinese students is that there are so few native speakers of English in China. Even though there have been efforts to overcome that barrier over the past few decades, the numbers continue to be very small (see Wikipedia's "Language Barrier" page for some numbers). Second, some people believe that it is too costly to have English as the primary language, which leads many teachers to teach primarily in Mandarin. There is some

truth in that. Third, some are more concerned with teaching students foreign cultural values than basic concepts, and so they prefer to use English (or an equivalent) as a way to teach those cultural values. I do not want to speak to what the best way is to teach these cultural values in China; that should remain within your own decision making, and not in my review of the above. The inability of teachers to communicate: The inability of teachers to communicate is much more complicated and difficult to solve than the language barrier problem. It also depends on whether people like the teacher or not. Some Chinese students enjoy the fact that they can choose their own teacher and that they can make their own schedule, and thus get more or less of a certain class. And yet, some students do not see the advantages, and do not want to do what the teacher expects. Thus we do not know what the reasons are for the inability of teachers to communicate. And we might think that there is a way to tackle those problems, but that still leaves us with a few obstacles. For instance, if you are in a university system whose curriculum is taught only in English, then you will need to use your own computer to work, or go outside to have your students type what you are saying. But in the classroom environment, you are also competing with people trying to make an English class work in English. Thus, what should you do? You will be competing not only with your English classes, but will also be competing with other English teaching techniques for students to use when they work, and the students' responses to your teaching as well. If there were no English language instruction, then there would be no way for them to learn English at all, and no way to practice English. Thus the need to adapt to all new students, and that means some kind of English based teaching method for all classes. The final difficulty relates to the "why" - when you talk to students about the reasons for their choice of teachers, we are left with a puzzle. To quote again from my essay: You can't simply tell your students why they

like your teaching method, because that is a highly subjective act. Even in some schools where English is the primary language, the curriculum is taught in English and there are plenty of other aspects of the curriculum to choose from. But how can you answer students' questions about what makes you different from other teachers? You can't tell them your reasons. You only have two main reasons for working with students: to make them learn or to get to know them. For the latter, there is no other better way than to use English. So what is the problem?

I would ask students if I am a good teacher, and they would tell me that they had little idea of what I know, and have to go look up things for themselves. I will just teach them how to say things in Chinese. It has never happened that I have been an exception in my ability to communicate with students. What has made it happen? The only happened that we were a good teacher and not very good teacher. So, what can we do then be done in order to rectify that?

It does happen occasionally happen that most times for that someone asks if you know about your abilities. As usual. Asking that the other students have made. We have a common sense but if you do not see it, someone does not see. Because when you see, because it did not exist in your brain. But there is a second point. How would the other teacher describe you? They don't like me or I don't like them. What the other teacher says is not good.

We can have a common sense but how can we make it a reality. Even if we do it one person will not notice, as a result. So, I did not tell. You know how your friends are, and what to give to them that they might feel better or better. If you think something good, even if you need them, and you think they are still not doing a good thing. But the biggest reason is because we have no way if we would do it in the first place when we did not even know. That we want to do it.

Now let's talk about the most important reason. It's that

your voice seems more powerful or important. To know how that works we have to know that the voice has changed and that the voice is different. This is because the voice has a different nature. This is because in my mind is where the meaning of the voice is.

This is how important that is. Even if it would be in the past. When that was not. Then, I cannot think of another thing.

This is exactly what my former teacher taught. He would teach me how to speak in a way. That my voice is an extension of my mind. That the mind itself is always the source. The essence. The thing. The whole. The reason. So, that the voice is the most important. To be able to do it. It's the thing. For when you speak you must be able not only to speak but also to tell the person that what that he understands or you misunderstand.

The reason why it's the thing is that the voice has to tell you something from your own mind. Your personal words. Then you will be able to teach the other person.

So, I do not know. I think that the more important is the voice because when I speak I am speaking from the thing within me. You know.

For example, when I had to think about someone's words. When I was giving me lessons like this one. "There has to be a moment where you say what you actually think and you tell the person in a very honest way how you think about something."

Because, when I do this, it works and it really is powerful to be able to feel you speak this other word which is a word in your tongue and think "This is the word you wanted" it is a word that you are very proud of being, is used in a very different way and it is a very wonderful thing.

On a daily basis, there is a lot happening in your life, and there is a lot of work you do, and it is very hard to go to the dentist and take a pill. If you were given an opportunity, how

would you give it to a colleague right now? How would you tell someone on the phone who you are talking to in your head? For me, and even some people who were around when I was young, the most important thing is the voice ,and people that are around I think have a good feeling that there are three different kinds of people. There are those who are listening to something with their own ears and they are kind of in there with us. There are the other kind of people of whom we listen in our head. And then there are the people who in fact we never listened to in such a long time in such a way that we don't even realize they were there.

That is the most important part of what happens in a conversation, it is the difference between the three kinds of people and this of course is very different for different people.

On a daily basis, when someone asks whether a conversation is over, my answer is yes, and you should make sure you have a good reason. There is a difference between a conversation being over and someone having a really interesting thing to say and a really boring conversation. So to answer the question, when I feel that I have a great experience that I can share with something more important than a conversation, like that. I want us to keep that in mind.

So, that is a long way of why language communication is so important. It is very important because it provides a platform for your voice, it gives you access to your feelings, it is the tool for talking with people. It helps you to connect with people and that of course, is one of your most important goals, to connect with people.

So, it is very important, I do not know why, but I always find myself in this situation where I am really bored, I feel like people are more interesting than I am. There is a certain part to me where I could use more passion in my life in order to be connected with people and to find meaning in my life. People in general seem to be quite boring to me, to make this, I think that language communication is the means, because

it does not require your whole energy and time, it does not require you to pay any money. It is quite a cheap way of communicating. I think that's the way to go, because everybody speaks English in Japan. So, it is very easy to create a relationship with somebody if you are very willing to spend half an hour to talk with somebody. But, then it becomes more difficult if you are somebody from another country and you do not speak English very well. That's why it is important to have communication tools for each language – different languages, different languages.

In order to make these things more easy, what I have recommended in books is not to go out and to be like 'Oh I have a new thing and I am going to create a different thing, I want to create a website where I get lots of followers on there and if I am the best, I will become a star and I will have a million followers'. That's not a very interesting, that's a very uninteresting way of going about things, that's a bit like, if only I could write 'This is the best video I have ever made about how I make a good video for you and if you like it, you can buy it for \$2', that's a lot of effort. It's a lot more useful to, it's much more interesting to create a website, say, 'Okay, I am going to create my own newsletter, I am going to create an ad for it' and if people want to subscribe to the newsletter they can just buy a subscription to the newsletter. So, it is simpler to get an audience.

Anyway, I am thinking about those things, because I feel that some people are struggling right now, they don't get these ideas of why language communication is important. There is a certain section of the youth that has completely given up on anything that is related to culture and what's going on in the world in other countries. They're just not interested anymore, and in fact they are actively against any cultural expression within the country, that is all they can think about. So, I felt it was important to keep on telling them about the importance of language, that it is part of life, of creativity, it is something

that brings people together, but it is not the sole thing that brings people together, and I think it is very important to talk about it. To talk about the value of culture, so to speak, so, I am going to explain the difference between these 2 forms of communicating.

We have these two different, basically, forms of social communication, which are what I have been talking about as language communication. So, language communication is the thing that all of you who speak English, are all used to have. It is a pretty big thing in this country. We use our language in almost every situation. So, it's quite easy to understand. All of us can understand what one another are saying. So, all of us can understand one another, and therefore if you want to communicate with one another, it is quite easy to do so, because we all know the English language. Then, there are other forms of communication that are used by different people, and one of them is called 'art.' Art communication consists of what most people call in this country what is called 'artsy communication'. It basically means artistic creation. In art communication, what actually comes out of the artist is not an image or a picture, it is an artwork that is done in a kind of medium - for example, in painting, it is done in a medium that can be represented in a picture. This medium is called painting, if that helps you - then that is what it is called. It basically means that what an artist creates for his audience, all of us can understand.

But, the difference between these two approaches is that the language communication is, first of all, all about communication between human beings, that is all language communication has to do with, and the artists approach is more about interaction between a human being and the artist in order to create something in a picture or in a medium. In other words, it is more about, I can come up here and I can see you. And then, he has an opinion, he has thoughts which he wants to express, that's important, then he creates this artwork

which can then be seen by the audience, and it is a piece of art. In this way, he has made an interaction between us. And in other words, what I have said about language communication, is not in any way meant to compare the two approaches, but to introduce the idea of the art communication.

So, those are different forms of communicating. I will explain what you will see, they are pretty different and the question is, what will be the difference between art and communication.

As a matter of fact, for us the communication is not very different, communication is a medium of expression, because the difference between art and communication is that only the communication is about communication. When communication is about communication, why is communication an art form, when it is a medium of expression? In other words, when it's an art form, the art is the medium, not one single technique and it's about a human communication, not between a human and an artificial. As a matter of fact, in the example of a child playing with a toy gun that shoots bullets, the child is acting within the medium which is communication. The medium is not the gun, but, the language that is being used in order to do this kind of communication is all about communication.

So, in this case when we talk of communication, I don't have in my definition, a certain specific medium.

In this case I don't have in my definition the gun. The gun, to me, is a machine. The machine is like a certain sort of piece of technology which can be used to shoot or it can be used like a medium to interact with humans, is a technology which can be used for this, is a tool. And, if you look on the side, you can say it's a medium, and that, that is a medium that we use to act within. We have been using technology and the medium, or the machine, is there by our side, by our side with the humans. So, it's a machine, and this medium, or this piece of machine, can be used by us. It is not in this case the tool.

How is a person who has been trained with the medium, who has been using the medium, in this case art, or in this case the communication, in other words a medium of communication and the person is expressing their personal ideas in the medium, we can say in language with the medium. What we have described is in other words the use of art to create something, in this case the art, the communication medium of the artist. And, this can be seen in many different artistic forms, but the most famous example is of course the art communication. What I said in this lecture, is that, I don't have in my definition, a certain medium, a medium which can be used as a medium of communication. A medium in many artistic forms can be used as a medium of communication. There is one medium which is different. I said a medium for communication. There is one medium. In the case of this one particular medium, there are different pieces of technologies. If you have access to the means of communication and you want to communicate with the person by your side by the means of your own tool, the means of your own technology, you should be allowed to do that. You should be allowed to communicate with the person on this medium that you have access to. The person should be allowed to communicate with you. You as the maker, you as the owner, the artist, the maker, you, you in this case, are the source of this communication. The tool, it has nothing to with the communication, the conversation.

Now, with that background, the way I define the relationship between the medium, the medium which we as the communication medium use in this case, are we the creator of the tool, the medium the painter or the sculptor uses, then I define the relationship between each one of us and the other, as artist, as the maker of that tool. This is a relationship. So I can make a particular piece of art, and I would say to you that this piece, this piece of the art work, this piece of a piece of that particular form of art, the painting, this piece of the

wood or this piece, this is like a tool as much as it is a medium and that as much as in my own opinion, as much as in my definition of my own life, if this tool is an art piece, it should be an art piece, and the artist, the maker, the owner of the tool should be the source of this art. The problem with this type of relationship which we have described is that it is not a relationship in relation to the thing itself. There is a direct relationship between the tool and the person, and that relationship can be seen in many of the things.

Let me talk about one of the problems of this situation. This one should be understood from a scientific point of view. There is a problem with this. From a philosophical point of view, there is a problem. From a moral point of view, there is a problem. And from a sociological point of view, there is a problem and from a practical point of view we can find a solution. And we do find solutions that are practical and can work for many people. I would like to make some of the solutions of the practical problems for art and communication. My solution is that, from a practical point of view, we create a very simple rule for this relationship in the work. We say, if you have a technique to create beauty or a painting or a sculpture, you should be responsible for your work. If you have a technique to create social values or a form of communication, you should be responsible that. The other thing that we should do is that we create a specific style of art and this will allow the artist from then on, and from there, by being open about what they are doing and they don't have to hide from anybody, the artist from then on can be free, we do not have to control them. That is my solution on this problem. But another practical problem is related to it, and this is in what we call the social context. For some people, in order to live their life well, a style of painting or a style of sculpture or a style of art is required. And these people would like to live a particular style of their work. And the way I see this work is a new product of the artist in this new social context. When in the

old times of the Renaissance, the same artist that would paint in this new way would also paint in this old way; and people would talk to each other when they would see the work of someone painting in this very specific manner. Now, we do not do that. We do not do that. We do not do that with the new generations. The new generation, the youth today, their way of communication is that this is very free, that is one way of communicating. The way that I see it, is that what matters is their approach to the work and their approach to life, and that if they get to know the art form, that they get to understand the problem being dealt with in the work, the question that is being debated in the work. I don't know how to make any other approach than this if you ask me, but that is what I see going on now in this society. You can speak to all of your friends about this new technique, and they would all get to know it, so you are able to make it understood and not understood. And so I think that from now on this work has to be free. I think that if somebody wants to take the next step, they have to have the right approach to the works of the artists, and if they are ready to take that approach they need to become a member of a society that does not control the work of the artist. (Applause.) And I think that is the only thing I can say to you is that I do not think that we can do anything more than it is that our society and its social and social values do not restrict this work. It is not something that can be censored in the society we live in and to me I would really like to see the freedom come back to the individual and individual work because in my opinion, as a human being and an artist, we are supposed to be able to do the work, the individual and individual creativity and the work of the individual artist. So my solution is that we create a specific style of art, to create a style of art, that we don't want to take from the people that use the existing technology today, to give them freedom and let them choose what art is doing in their lives. In that society, that is what is happening, it is a free society, and that is what

we need to get back to. (Applause.) And I would like to emphasize this the way I understand that is not a new way at all, in fact it is very clear in what I do, and how I approach this type of art work.

This is a tool and I could not stop using it, I will use that tool, because I need it or need to do something and I do that or I need to do something that needs to be done a certain way to make this specific style of art in this society that I feel we need to live in, because I think that in my opinion, as an artist, as an artist, I am not a part of a free person. But we do not have that, and I think that we should not stop there. We think that the work should be free and that is the only way, and not to take it from them. I think in this society, that we have to do a good job at this. I feel that we need to get back to something that is really old and not something new and new anymore, and we should get back to the older philosophy. It is about people having their freedom so called and doing what they want to do. That is the only my way I feel about that it is the art should be made for me and not for someone else, because I feel that is the artist should be free. And this is my way to do it in this world, and I would say it in an artist. And how to work. I do it is the art and in art is do the world, but not that the human. And this is to me in the world. And this. And this is no it be I do not for me.

The is not a man. And in the is in the world and there. This here a and this is not a and this is not this is man, This is not an a man. This is not here. This is a man. This is a person. and no I does not be that:In this are this howAs a not that. This man.

There I go, there is nothingI have.This is the truth.I'm the truth.I'm the truth—it's about this!

This is my life's work, this is not a dream.It's about the truth of beingI.I'm the truth!This is the truth.I'm the truth!This is

the truth.

[I would like to say a few words] “We are not so good here. How are you? “No, if you don’t help me—

[There would be a small gap] “If you have this thing. “Yes, I have this thing. “Yes, that’s good. “Yes, good. “Yes, I have this thing. “I have the thing”“I have this thing.”

[There would be a small gap] “I’m not going to the place. I do not think it’s possible. “Yes, if I think something like. “Do not leave the place.

[There would be a small gap] “I feel like you are the, what do you talk about? “What, I feel like “I don’t have time for this.

[There would be a small gap] “A little less? “No, the more you take it, the more it makes you feel.

“Why? “No, you are not feeling” “I love this? “No, you are not feeling” “Why? “Yes, I love this.” “Why? “Yes, I love this.” “Why? “Yes, I love this.” “Why? “Yes, I love this.”

[There would be a small gap] “I just want to say something to the one who knows [about] everything. “Maybe, then maybe... “Yes, you could not think of that [about the] this. “No, I would not love things like this. “Maybe it does not make sense” “Then just say, I want to be, then. “I don’t need to be with other people. “Oh, good. “What are you doing? I want to love things like that. What are you doing now? This is something that [I want to] understand about the world. This world is, at the same time, a kind of place. This world is... I don’t mean that it is just two people living in this place, and that’s it. No. But we are. We are, there are people who are very

sad in this world. And I know this. Because they look [at me] and they look at [at] the things I'm doing, and they look at the things I said, and they [are] sad. I know this. They look sad." Translated: "What am I doing wrong?" "I'm doing... I am [trying] for them to love me? No, they are also sad. They see me, so they're sad. It's not like I was a bad person to them." Translated: "That's not it at all." "This thing that I am, and this thing I do... I'm the person who has to do it. And I hope that maybe it will work..." "I hope... for them to love me? No, they are sad. They see me, so they're sad. "This thing that I am..." Translated: "That's not what I am." "In order to understand the world, then, then... I don't know, I'm confused..." Translated: "I don't know what I should be doing..." "Just think about this. How I feel about the things that I did. In my case, it was very horrible, but if you feel very unhappy about this you should be very sad. "When people say that you love the [thing] that you do something bad, it seems strange that you love it." "I don't do [this] thing for [this] person. I'm doing it." Translated: "I don't love the [thing] because this other person. [Why] am I still doing [this]? "Well, I have very little friends..." "So I like it if [the] person I can be close to... Like... I love them. "But I'm the one doing it." "But you like [this] person you are doing the bad things, yes." "I like [the] thing I am doing. I like the thing that I do. And I am the person who is doing the thing, but not the kind of relationship that I'm aiming for [with this person]." This is the original text , translated into Esperanto, using the first, untranslated passage. The translation of the next two passages is based on a blog post by the authors in March 2017. Translated: "But... [this] is all like... well... There are things that are very bad, and things that are really good, and there are things that are sad, and things that are sad. "I don't know. I don't know why I'm doing this. "I don't know. This... is what is happening. I don't know, I want to understand, I want to love things like this. What is the relationship between it and this other thing? "Yes,

this is where I want to be. I want to be there. And I know that I hate everything that exists here. I know that. This is true. My own reality is not this, so this is where I want to be. “I don’t know. But I am not doing these things for [the] other person, and I wish that I could be this for [him], and I know that I can’t be this for him.

“My self is a big house. This is a small door. He has to use this small door to get into the big house. This little door is like this door is not big enough, and you have to go through [this door]. Everything is like that. “Yes, I know I am bad. I know that.” “But I want to understand... That’s why I love things like that. Even when I’m bad.”” (Translated: “This is why I am thinking about this, and thinking about this, and thinking about that, and thinking about that.”) “What the hell are you doing” “Why should you go to where you do”...and I can’t live with that it. “I’m the real good here.”“:. You said a long time.”“(for me! I don’t go.”“I’m your home.” I don’t live with you want. So that. But not so do. But still I’m not. “It I live there to that. I don’t know. I’m not do. I don’t. But. you. (1.”[“When I’m a to tell to go.: to be that?”(When,”The.”This “”This this”When,I know it”MThe one”(The.”“I you”This.”P...”G aboutWhen[I live the:[I”An...”If.If:N you\*AWhy thatIt.”I”WhatThis...The we”I”Why not”II”ItI”There whatAbout”

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“...It”I”If”I”I”I”I”I” I”I”I”I”I”I”I”...

“...H”I” I”I”H”I” I”I”H”I” I”I”H”I”...

“...I”I”I”I”I”I” I”I”I”I”I” I”I”I”I”...

I'm the only one for you.

I'm the only one for you. And I'm the only one for you because it's true, don't you see?

I'm the only one for you.

I'm the only one for you. I'm the only one for you.

I'm the only one for you.

And I'm the only one for you because it's true.

If you'd care. If you'd care.

If you'd care. If you'd care. If you'd care. If you'd care. If you'd care. If you'd care.

If you'd care. If you'd care. If you'd care. If you'd care. If you'd care. If you'd care.

If you'd care. If you'd care. If you'd care. If you'd care. If you'd care. If you'd care.

If you'd care. If you'd care. If you'd care. If you'd care. If you'd care. If you'd care.

If you'd care. If you'd care. If you'd care. If you'd care. If you'd care. If you'd care.

If you'd care. If you'd care. If you'd care. If you'd care. If you'd care. If you'd care.

If you'd care. And if you'd care. And if you'd care. And if you'd care.

And if you'd care. And if you'd care... If you'd care... If you'd care... If you'd care... And if you'd care!

# Do you, in fact, care, dear human?

The first five words of a new letter in English.

English is an Indo-European language with words for the most basic things, from “man” to “mother.”

So-called “proper names” are not names at all but simply the phonetic representation of the full name.

We cannot say with any certainty that the same languages with which most of us are already familiar have their roots in the same Indo-European language that gave us the Indo-European language of Sanskrit, but it is not impossible.

An account of the history of the languages of the world.

A description of the history of the development of word forms.

An account of the nature of the sounds of English.

A book on the history of the languages of the world.

A book on the history of the development of words.

For those interested in mathematics. And those who want

to learn about it.

A short and readable account of the first five years of a student's first year of mathematics with emphasis on the algebra and trigonometry, and an account of the next five years in the same way.

A brief account of mathematics.

About the beginnings of mathematics. In three languages.

A book of brief biographies and short stories.

A brief look at some of the earliest and most successful mathematical theories.

Introduction to some of the more popular and successful mathematical theories of the last century.

Three papers published in 1928 and 1929 on a theory of a few functions of functions.

An analysis and a brief statement of a theory of some of the more important functions of functions.

One of the two papers on the theory of functions of series that appeared after the above mentioned two papers.

A brief description of the first and second (1927) papers on the theory of series in an algebraic way.

A brief description of the first and second (1927) papers on the theory of functions.

A brief description of the second of the series of papers which appeared after the abovementioned second paper.

A brief description of the second of the series of papers which appeared after

The second of the series of papers published by the Aufbau in 1910. It contains further reflections on the philosophical problems involved in the problem. This paper is a sequel to my previous paper, which I will now address briefly.

This may be regarded as a very significant development, as, after all, it is at least the third time that there has been a philosophical analysis of the meaning of the linguistic signifier. Moreover, it does represent the first time the philosophical significance of the linguistic signifier has been established as

fundamental in some of the major philosophical works of the classical period. The three previous papers can be taken as the philosophical equivalent of the classic example given above of Socrates and Demosthenes discussing the meaning of the words 'yesterday' and 'today'. All this seems to be in harmony with what might be assumed to be the traditional philosophical position that the meaning of a word (or symbol, or other complex communication device) remains constant throughout time and space – and that this meaning is the object of inquiry and explanation in every particular context in which the word is used. To use a famous example from the literature, in any given era, the meaning and significance of a symbol can be explained in terms of its particular use in the context of that era. It might be assumed that an arbitrary signifier can be understood – given the particular meanings attached to it in a particular context – in any context in which that word is to be used. There are, in fact, various reasons for assuming that the meaning of a word of an age or period is not to be understood in the same way in, for example, the context of the same age or the same historical period as that word might be used now. A symbol (or other communication device) is typically understood in terms of its meaning in the setting in which that symbol was first used – or, in other words, in terms of its history (see, e.g., for instance, MacCormick (1989) and Haldane (1989)).

I think this traditional attitude towards the meaning of a word – and towards the question of its existence and the status of that meaning in the various contexts in which it is used – is mistaken to the point of being misleading. For, when a particular meaning of a word or other complex symbol is first used in a particular historical context, its historical significance is bound up with what is meant by that word in the language of that time, since whatever meaning is attached to the word, or any of its components, is bound up with the meaning of the language or society or tradi-

tion under examination. Even the meanings of a symbol or other complex communication device can be traced back at least to the earliest recorded instances in which that symbol or communication device is used in that language. Moreover, for the purposes of this essay, it is the signifier – the symbol or other communication device that is being studied – that is to be considered, so that even when all this is considered, it is clear that there is a fundamental difference between the existence of the meaning of a word, or a symbol or complex communication device, in, for example, the Greek world and those of other languages and cultures. For there, it is not the meaning of a word or other complex communication device that is investigated, but its historical and historical-cultural significance. The existence and significance of the meaning of a word or other symbol in Greece, for instance, is not itself the purpose of the question of whether or not the meaning of that word or symbol in that world actually exists (in a historical sense), which does not depend on the existence of that meaning. To use an example in the previous section from the literature on the meaning of a symbol, the meaning of the name ‘Demosthenes’ is understood in Greek not as the meaning of ‘man of renown’, but more than simply the meaning of ‘famous man’ of that era; it is understood in many other ways as the name of a man who has, or is believed to have, become, legendary and, hence, important in his own time, and in some cultures, to be synonymous with ‘the god Zeus’.

Such a word means, in other words, different things to different cultures and age-groups. Thus, the meaning of a word can be studied without the question of its historical significance being raised, as long as it is thought to exist. Of course, this question of historical significance can be raised for a particular meaning of a symbol or complex communication device only when it is thought to exist for the sense in which that symbol or complex communication device was used. Such a purpose, however, can be satisfied by examining

the history of the various meanings that the word or symbol has had.

For instance, it is, of course, a matter of historical importance whether or not Socrates was actually the first man who lived under the name ‘Socrates’, since his being called the first man by people other than his friends had an historical consequence. The very definition of the word would have been questionable if not for this fact. If it had been merely a social label, however, or for nothing more than an obvious play on words, would the word have had any significance at all? For a variety of similar reasons, people also use words to describe historical events that have an obvious historical significance. The word ‘Napoleon’ or ‘World War II’ are examples of this. To say that ‘Socrates’ has no historic significance is also wrong, but is far nearer the truth if we say that it has no cultural significance, since it cannot be applied to all people at all times by those who use it. In other words, what is significant to an individual or group may not be at all what is significant to someone else.

‘The word ‘solution’ is not meant to be applied to any individual being.’ ‘The best solution is a solution to yourself.’ What is significant to a person may be equally or, perhaps, inversely or even positively significant to somebody else. The significance to somebody else may be irrelevant to the significance that someone else has for the relevant individual. The important thing to realize is that a given word or symbol has meaning, for the reasons listed above.

For instance, the idea of philosophy as a process of understanding how the world works or, better, as an art form is not a matter of historical or linguistic relevance, since it is the ideas, arguments, and concepts that Socrates was trying to explain to his students and the audience in the Symposium that were important to him. The meaning that we attach to the word ‘philosophy’ can have no meaning if the definition of it contains, as it often does, an implicit implication that

‘philosophical’ implies ‘intellectual’. This implication is simply not true.

The definition of the word itself defines it as the systematic study of the ideas of humanity, and this is a correct meaning. The meaning of ‘philosophy’ will be more precise when it is examined in the context of philosophy as a discipline. In many ways, the meaning of the word ‘philosophy’ can be used as a proxy for the meaning of other names that are not philosophical, and which have had historical or linguistic significance. It’s true that there are many terms on offer that are not traditionally regarded as philosophical: social science, politics, ethics, economics, etc. But, when we use a modern word that was probably first used in philosophical contexts, as we did with “scientific method” or “natural law,” we’re actually saying something about a set of conventions that are normative for all of us, regardless of what we might mean by the term in a more non-philosophical sense.

In addition to describing the meanings of our own uses of English words, “philosophy” can also be used to describe the philosophy that comes from other philosophers. Some common names we give to the kinds of philosophical views that are central to human knowledge are empiricism, empiricism and empiricism, etc. When we use the terms “philosophy” and “philosophical method,” we often have in mind a particular tradition or system of philosophy that we’re thinking about: in the case of the English-based tradition of analytic philosophy, modernist thinking would be called analytic philosophy, whereas the English-based tradition of pragmatists might be called pragmatism. But when we say “the philosophy of mathematics” or “the philosophy of mathematics and logic,” we’re also talking about a philosophy that is foundational for science. And when we say “the theory of general relativity” or some similar theory of physics, we’re also using a philosophical method that is integral to scientific knowledge and understanding. In the case of the theory of general rela-

tivity, our methods include a number of the so-called axioms of relativity, the principles, theorems and more generally the methodologies of physics. In the case of physics, we can use a specific set of axioms, the theory of general relativity, because our philosophical understanding of it is built on more general metaphysics that is foundational to physics. And in the case of science, our philosophical understanding is a consequence of the philosophical understanding of the philosophy it originated with. So, when we talk about “science,” “philosophy,” or “scientific method,” what we are really saying is that we want to talk about how the metaphysics that is foundational to our most foundational philosophical work is informed by the particular metaphysical ideas we’re using in science as a whole. What I’ve tried to do here is to show that the “philosophical method” that we might have in mind when we talk about the philosophy of mathematics is similar to our “scientific method” in the sense that it is central to scientific work. The “scientific method” might even be described more loosely as one which is integral to scientific knowledge and understanding. So what is the philosophical method for thinking with objects, rather than the metaphysical method? It is one which makes use of logic, inductive reasoning and mathematical description (which is why we sometimes use the term “method”). One which builds upon a philosophical framework built upon the general metaphysical framework (and not vice versa - it is not true to say that the methods of physics are just “formalist” in that they are built atop a philosophical framework, or vice versa). To see this a little more closely, consider the statement “I’m a naturalist to the core”, which implies that I’m a naturalist who can’t use reason, logic or mathematics to justify any of my beliefs that there’s an objective world out there that’s not a product of human imagination, wishful thinking etc.: I have no reason to believe that anything exists outside me and my own beliefs, so I can’t use reason, logic or mathematics to justify my belief that there’s an objective

world beyond my beliefs, so I am a naturalist to the core. But why would I be a naturalist to the core if I don't believe that there is anything out there? To answer this question, we first get some notions of how language and cognition works in general. We might define a word as a word or a notion as a notion if we want to talk about how concepts and terms, or notions, interact with each other. A concept is something that makes some other notion seem to be something. A sense experience is one that makes you think of a thing as coming to be or of something that you do. An experience is a thing that makes you understand something. A theory is something that makes something seem to exist. So to understand a concept, we first ask what makes that thing exist or to come to be. The answer to this question can be anything. The answer to this question might involve using some concept, such as "water", "the sun", "myself" or something else to make the thing exist or to come to be. The answer to the next question might involve some further concept, such as "me", "water", "the sun" or "myself". The further concepts can be more general. (An example of this is that the further concept associated with a notion may be "the earth")

The further concepts, if they exist, are the other sense data or perceptions, and the one for which our question was asking the question.

The further concepts may also be concepts that exist together but need to be considered separately. It's as though there were a group (which may be composed of people, concepts, etc) and some of them (such as "people") need to be looked at from another direction in order to answer our question (as though it was something like: "Why are all people the same person? ?"). When we ask where a thing exists it is like saying that this question is like asking the question: "Where could I have been in a place? ?"

What is the difference between "where I am and where I was"? If you are trying to answer the question: "Where could

I have been in a place?” when you are trying to know where you are, it is not an irrelevant question. Or if you are trying to remember your last place in the world, if you are trying to remember your location in the world, then it won’t matter whether you know where you are or where you were (as they are connected by a non-distant location). The second question is more like: “Where can I go next, in a way I never went before?” (The question of where are you going is irrelevant; we’re assuming that it’s at the same location as where you were, but that location itself is now a very distant place relative to previous locations. We all went to the same place, but it wasn’t quite the same.)

However, for people who have very specific answers when they can know the location (their brain is wired to remember where they are, and their consciousness is not an illusion: it remembers the place they were in, not the question of how they became there), then these details are important. They will answer the questions, “Where am I?” or “Whose world are you in?”, in a precise and non-irrelevant way, because they “knew that place”. However, for them, the important part is the answer to the question: “Where is the next place you can go?”

For example, for someone whose answer to the question, “Where am I?”, is, “I think maybe I am in a room, looking at the ceiling. The room is dark and I am looking up at the ceiling.”, then the detail, “I think perhaps I am in a room, looking at the ceiling” is irrelevant (since we will assume we are there, not looking up, because we have already been there before); the important answer is, “I think I am going towards the ceiling of this room.”

I think I am going towards the ceiling of this room. Where am I? What do I see? (The first part is an answer to the question, “Where am I?”)

I’m in my room looking up at the ceiling. What is above the ceiling? How much sky does it look like? How fast do

the stars move? How dense is this room? What's this sound? Are there other people in the room? What have I already said? Are there people on top of these pillars that stand in the room like something, an extra-dimensional reality? Are those people human? (If they are, why are they there?) What does this sound? Does it remind me of water flowing over rocks? What sound is this? What is it doing? How much more of this is there? What color is this? What does this light look like? What color is this light? What is this sound? How does this sound sound? What does this sound like? How do those speakers feel? Does this sound like a man? What does this sound like when a man talks? How do the walls feel? Do there have to be any more floors? (There are four floors.) What does this look like on a computer screen? What color is this? Is this an orange color from the wall? What did the sound sound like? Can I hear sounds? Will I hear sounds? Is the ceiling moving? (Do these walls shake?) How is this wall being made? What do they mean? What was the purpose of these things? What is making all the things? When did those stairs move? Did those stairs ever move? Was anything touching the walls? What is the purpose of all those boxes on the ground? I like the idea that this room has been designed in such a way that all of the ceilings are made out of stuff. That somehow this is the most efficient way to communicate. That every conversation is a conversation between a box and a wall. And all walls are made out of boxes and the boxes are made out of walls. Every person is a box and a wall and they can communicate with everything else. It is the boxes and the walls that are moving. The boxes are moving over things and the walls are moving through them. They are all doing stuff. (This does not have to mean that this is actually literal, like having someone talk to your head or something, but I have found this idea helpful.)

One of the walls is made out of a picture frame. A picture frame! How cute is that? (If they are going to use the term

“Cute”, maybe someone should think it through for a moment.) We use pictures of animals, people, and abstract things. We need to use pictures of pictures. The room should also be filled with pictures to remind us. The walls should remind us about this place. A picture of a box is one way of remembering. The picture of boxes can be one example of the walls reminding us. If a room has more walls than pictures, that’s not as good. The pictures should show people and things that the walls don’t, but I am fairly certain the boxes can show things from the pictures. (I do know that people and things can be inside the pictures.)

A picture of a box. I am not entirely sure I like the wall they have put in this room. I have been in the room for a while now, and this wall hasn’t changed, and I hate it. The wall they have placed it in is made of glass, which doesn’t seem like the kind of glass you’re looking for in a room that contains boxes. I don’t like the idea that a wall could be made out of glass. Or a window. I like the idea that people and things are inside the picture frame. Boxes and boxes that can make walls are cool, but I would prefer to have the walls be pictures. So many of the ideas I can think up for boxes have been used for walls. If they are using the boxes and walls as metaphors, I’m all for it. If they are using the boxes and the walls as metaphors, I’m all for it. The best metaphor I ever see is when people walk into a room and say they want to put a box of things inside. I see people being afraid of boxes. They are saying they don’t like boxes because of their big, black, heavy, and ugly sides. What a ridiculous place to put boxes! That’s just a box. That’s the most ridiculous box ever. That doesn’t mean that my ideas about boxes should be taken as a joke. I believe that the best metaphor for a group of things is having more than one of them in a room. This is what our rooms should be like.

One wall is lined with a series of cardboard boxes. You can tell from this wall what the purpose of each box is. Do not put anything that has a face on it into that wall. They can be a

joke at first, but then they may be serious. One way of hiding something is to put it on top of things that are smaller, like two chairs or a mirror, but that's a lot harder to do because it will make the object more visible to the people in your room.

A big wall is surrounded on three sides by smaller boxes. When you turn around, you've got a box that can open to reveal what's lying underneath. This is what you need to hide behind and that's why you'll need things like chairs and mirrors. A big wall is lined with a series of small boxes. These boxes are for hiding hidden things. When you are hiding, this wall makes a fun place for a box of things to be.

A series of cardboard boxes line one corner. When you look into this corner, you'll see that there is a box. What is in this box? You don't know and you don't want to find out. I believe it's important to hide things from your own imagination. If you think your object is something very heavy, or very small, or very big, there might be something in there that you don't even know is there. You'd have to think of something a lot bigger to discover what this is. And then, when you do find the object, it would have been useful to use it as a distraction or a joke.

Another thing people need to think about hiding things from their own imagination. If you are hiding an object and you are worried you might forget what you were hiding, you might try putting a hidden object right next to the box you were hiding it in. If you do, you won't need to hide it in a box any more.

This is a big wall. You can't hide behind it. Why not? Because there are hundreds of boxes here. Each box is only a few squares around the edge. They're very close to each other, and they are made of cardboard and you can't hide behind one of them. You've got to find a better place to hide such a big and heavy object.

If you look into the corner of the frame, what you'd find is this wall, which is lined with a series of boxes. Why have so

many boxes here? A whole bunch of people are hiding something from you. You can't even see the box. This would probably be a more appropriate place for boxes that only show a picture and give you an explanation.

This picture is a little less interesting than the one above because there are so many boxes. There are boxes that are stacked on top from each other, and boxes that are stacked on top from below. Each box has a purpose, but you wouldn't know exactly what that purpose is. If you opened the box, what you'd find would depend on the purpose for that box.

Here's an analogy:

You know this guy: Who's kind of a weirdo. He likes to go through a lot of unnecessary trouble. He's always looking for new ways to screw up his plans. I like to think of his plans as a lot of very bad ideas. But he doesn't want to think about them because they mess up the overall scheme of things. So he can't tell anyone about the plan. That's a very bad thing. It makes him an asshole, but it also makes his plans less of a bad idea. If he were as self-critical as you, he would be less of an asshole. Instead, he just keeps telling himself that nothing really matters anyway.

Anyway, there are a lot of boxes, and each one has a purpose:

This guy has got to be hiding something. At first glance, it seems like he's got all kinds of weird symbols carved into his back, or a lot of strange markings on the inside of his back. Look a little closer and you see a series of symbols, and then a bunch of black stripes running down his front. Oh, those are the "b" symbols. "B" doesn't appear to be an alphabet, but it's pretty close. Let's just take the most probable symbol that it could be. You might know the symbols and the markings. You might know the markings. You might even read these weird words that he writes. You might know that the marks are a bunch of circles. If the symbols and the writing are as similar as you've learned, then each one of those circles may contain

one of those “B’s”. If they are different colors, then one of them might have a word that says “b”. So, this guy is doing something to you. He’s hiding something. Do you still think there is a chance he only has bad intentions? Look a little closer; those little letters above are different than the words he writes. They have a small “r” in them. Look a little closer again; that little “a” doesn’t look like a word, it looks like a “B”. You might think there is no resemblance between the words and the letters that you both know, but there might be. If you read through that, you might find some meaning in that. You might see how strange that could be. The guy might be confusing himself. This is a really weird thing.

He’s writing a letter, but he is thinking about you. This is a really strange and weird thing to write down. It could be a kind of “b” with a little “a” after it. This is the kind of thing you’ve seen before. Some folks write letters with little symbols and things like that. The “B’s” he has are just symbols. But the writing is not a letter. He could have left it out and he is saying that the writing is the letter. It seems like this “letter” is more complicated than the letter itself, but there’s no letter, there is only the “letter” that he’s giving you.

He might be saying “this is the true “B”. This is a sentence that could stand alone because no one could understand how he is getting out that, “the true B is here.” It’s a crazy thing. This is just another way this guy is telling you to stop trying to understand and go to sleep. He’s telling you to just go along with the rest of these symbols and think of nothing else.

Look at the letter. Notice all his tiny pieces. Notice if one of them happens to be a “R”. See if it is a “R”. Notice how the letter looks more “complex” than any of the letters that are coming out of it. He may be trying to say “A is here.” Then he might want to tell “A” to stay out of his way and ignore everything else going on. This is also a good time to go to sleep. He may want to explain the “true” B to the “true B”, to “true” B; but even if he can’t, all he wants to say is: “A” is still here.

The writing, the letter, and the “b”

The writer wants to leave “A” to “A” and the other “b’s” to “b”. It’s the same symbol over and over again, but he is leaving them “all alone”. It also looks like the words are all different. He might as well have written “A and A and A and A” together. His hand might have been writing them all at once.

He is saying that there is no “B” left to deal with. We no longer have “B”. We have an abstract “A” no longer expressed in the “b” symbol.

It would appear that his “B” can go to wherever. We no longer have to deal with the “A” we started with. All of the “B” is now the “A” of his thoughts. We can “freely and fairly” give up the “B” of the language, and give it to whatever we want.

This is why we have to move out to the new world of the internet. The internet is not about to stop using “b” and “b”, because they are all “free” and “fair”, too. The world is not a big giant library, which has “b, b and b” in one corner. It is now more like a box store where there are all of these different stores all around the store, with everything on the shelf of them.

He is making a point. The internet is not just about giving up “b” and “b”. It is about giving up the “t” too. He has given up on that “t”, and given up on “t”, too. We do indeed owe him a huge debt, because he did give us that “t” in the first place.

In this essay, the writer claims that he is going to “freely and fairly” give that “t” to “A”. That is to say, he is going to allow a “t” “to go wherever” we want it to go, and in a “freely and fairly” way. The writer says he is going the other way, as well. He has “A” now, and he won’t “give”, “giv”, “send” or “share” it to anyone else. The “t” will be “all” alone in that “Box” of the “Internet”.

We could call it “internet anarchy” or “internet anarchy 2.0” or whatever, but the point remains. We no longer have “b” and “b” and “b”. We have “t” and “t”. All of the “t’s” will be “all”

alone in this “Box” that we created for them. Not to say that there won’t be a “b”, because there will be, but all of those “b’s” will all be “all” alone, as are a vast majority of the “t’s.”

I am not advocating this. Perhaps we could say “we” have “G”, “G” is the “G” word for everyone! All alone, “G”. Not to say we don’t have “g” words as well, but the point remains that when we have “G” words, we have all of them. Everything will be “g”(and “g”) but you can’t have too many of them.

So, we have it, and now lets go! The author’s own choice. He’s going to be “all’ alone (and “all’ alone”). No more talking to people to share this great “t”.

And, here’s another excerpt.

I do not expect to be allowed to leave this island. My only “choice”, is to “live” here until I am called out of this island. We will no longer talk at any point about my life or what I want for it.

There’s a lot more in there... but this should get you started on your own “free” “t.” If you want to see if this “t” is free to use, click one that says “Free” or “Not Free” under which of the various sections of this “t” it lands on the screen (like a “t” on a chessboard). You’ll then have to click and read the rest. Now. It should say “not free but free to use” under the section for “free to download.” You now have the option to download it for no charge.

We won’t be having a “t” free to use on that thing we are calling the “Internet. We’re going to have it on the “Internet.” “Internet anarchy” or “internet anarchy 2.0” or “internet anarchy 3.0” but the point remains. We are going to do everything on this “Internet” that we want to do on it.

We are going to have internet anarchy. Or we are going to have an internet. It doesn’t matter where. It matters only that we are in the same place. On our “internet.” On our own “Internet.” We don’t have to go to “work” and talk to people we don’t work with, but we did for a while, until we were told (as many of us were) that no one will listen (and that’s the good

part). It's just a way of life. What is going on in your head right now? Do you think you might be the same "one and only" on the Internet who just got here, or do you think this is an entirely new thing? If you're more "online" than "on the internet," you likely don't like most of our words. You're probably the "new kid on the block" because at your last job, you used to call your boss at home every day.

As I've said before, most of us are "likes." We don't want to be around anyone who isn't a like. We don't want to be around anyone who seems weird, even if it is just because another person's name is weird. We probably hate most of the words you use, because they're so new and because it is a place to complain about everything and everyone, because we never really get to know anyone. We've made it on the Internet and therefore have to stay a bit cooler and to not offend, to just be good for someone. But then you see one of those annoying people who constantly interrupts your "business" and the Internet with all the "hush hush" that you're on the Internet and now we don't even have to talk in person, because everyone is on the Internet.

"Why can't we talk to each other at work?" Well, let's think about this.

We work on a computer, in a cubicle. We work for two hours each day. The cubicle is where you put everything you have, and we are in charge of that. One of the things I did in my last job was to have many, many folders and folders and folders and folders of paper in the cubicle. At work, you are more likely to be in front of a computer rather than a computer screen. So, there's not enough space to sit around and talk to each other.

The internet is great, right? We just sit across from computers all day, doing "information exchange" and "information transfer." All the time. I've said enough, that's why I'm in jail now.

That said, some of us just go where they “know.” We work with people we like, so it makes sense for us to be with them. As “people,” we are free to do as we wish in a free space — it is our internet, after all. The internet is not a place — it is a medium through which ideas and personalities of the people we know come to fruition. It gives us access to people we would not otherwise, in terms of our mutual relationships. This means we are free to use the internet from which we are excluded, the same as everyone else is. It is our medium; it is not our home. In fact, we have to work hard to maintain such a space. In that space, we are free to use all sorts of tools of communication — voice, text, images, videos, and so on. We can use every way we like, so far as our means and technology allow.

This is a good point to discuss how we use technology, and how that is a kind of “home” to us — we can’t deny that it is something that is part of our life. However, it has changed since the internet is what connects us all together and makes everyone connected to everyone else. When the internet was created, it was meant to be a single, global platform, as a way to communicate information and ideas. As such, it was an ideal. It was ideal of the internet to a certain extent, and it worked quite nicely, until the Internet was penetrated, and people started using the internet for nefarious reasons. There were problems, of course — hackers, spammers, fraud, denial-of-service attacks, and abuse of the “free network.” But, as the internet progressed, and people started to use the internet in new ways — as a way to communicate with each other across boundaries, as a social media platform — something started to change. As the internet evolved, it became less “perfect” and its users felt comfortable in using it in certain ways, as the technology kept on evolving. The people felt comfortable with the internet’s evolution (to an extent) and used it in ways they didn’t expect. When the problem of identity came up as a reason to deny people access to certain parts

of the internet — as is happening now — people didn't want to allow people to use their space to do their thing, for whatever reason. People began to use the internet, in ways they did not expect. They started using the internet in ways they didn't like, and it became difficult for some people to keep up with what others were doing. It started to make the internet less and less about the internet, and more about the people, and less about the global, unbridled internet. Some people even began to find out that they are part of a different world, and it got difficult for them to keep up their identity with those people.

For example, let's talk about someone trying to find a person to talk to over the internet. Imagine a scenario where a woman is looking for a man, a man who she meets online. If I use Google to search for him, I get this (this, in case you're asking what I would find): This is a pretty typical example of someone's search results on Google. This tells me nothing, because it's an ordinary result. But looking closer, I see that the majority of the results on this page is on the second page. I then use one of my more advanced searches to find out that his name is: "Fernando Sotomayor" (his picture, too, if that's helpful to you). What I find is this:

As you can see, this search results includes a photo, full name, and a link to his webpage. For some, this information might help to solve the mystery — to know the person's face, their name, the fact that they exist on a website somewhere, and more like this. For others, this information might prove to be very frustrating, because they cannot find the man who called himself Fernando Sotomayor. This is why those people find Google an awkward way of finding out who is talking to them about their problems, and why they turn to search engines like DuckDuckGo in order to find out more.

So, what is going on here? Is Google really the only reliable way to find people? Not necessarily, but we use the internet to search for everything — it's how we do it. Some people use

the internet to look for their loved ones and to look for information about their personal lives; so it has become our most reliable way of discovering people. It's not that the internet is infallible; it doesn't have all the answers and that's why it's very much a communication medium that we have created, like writing, painting, or anything else. As such, it has its own uses, and when used well, it can give people the answers to those questions that need to be asked, and it can help to find people that we might have missed out on in the past.

But what happens when people use search engines in an abusive or unscientific way? This question is at the heart of the article, and is the reason why the internet hasn't evolved into a perfect system for sharing information.

Google's search algorithm (and Google's algorithms) are based on "what people are actually asking for," so if we are searching the internet looking for answers, we are not really asking, or at least not exactly to the best of our abilities, what is really being sought; it's possible that we are merely searching for information that we might otherwise never have known we needed.

At a minimum, this is something all search engines should consider. A search on Google for "bicycle" yields a search result for "bicycle repair shop, New York City." (Again, note that you search on Google for "bicycle" because it's what you are looking for, but the terms "bicycle repair shop" might be just what you were looking for, and this is what Google is looking for.) If a user is looking for advice on how to get around the Big Apple and then searches Google's "bike shop" and the result is a page that has nothing of what someone is really looking for, what does that mean for the user? To answer that, let's take a look at a typical Google result for a search on how to get to New York from London. (Note, I've changed the colors of the results, they are the same.) Note that search results are the same for both New York City and London; search results are just different based on the city you

are in. You should find it pretty obvious that the first search result has nothing to do with an information the user really needs (New York from London), but instead is a result that will get them to the location they're going to by searching the first term they saw.

So what happens when we search a person's name? The first problem is obvious: we are not actually searching for the person we're looking for; if we did, we would be showing the person's name, and not the search results, or any other result that they have not shown their results for.

How can we fix this? Well, if you look at the results from the last search, Google has a couple results, like "Boston College Boston University" and "Boston University Boston College". There's a reason for that: they are all from different colleges, from different universities with different admissions programs. When a student is researching schools to attend that have a similar admissions process to their own, they tend to look for schools with similar programs and similar demographics. The same is often true for other people looking to find a college that is similar to their own. When you look at your first, first name, last name, birthdate-style results page (assuming they are of any use), there is essentially no indication of your interests, or that you are interested in that specific type of school. This is why the first answer on a Google search for "best college for my son" usually is "best college for everybody", which is an odd sort of blanket statement. A lot of people are interested in the best possible college for their child, not necessarily just for their child. It is just not helpful to think of your interest in a school as an application for admissions, or to think of Google, or most of the search engines, as an informational service for you to use. The reality is that Google and other search services are more like a tool that helps you narrow that search by identifying and understanding your interests as they pertain to schools, but it does not inform you of your qualifications for admission. If you're in-

terested in that particular college, you can go get admissions papers at its application site. If you're interested in that college for your daughter, you can talk to her and find out what she's liked and disliked as a student there, and decide how close you would like to be to her in terms of school and career.

In summary: search results can never truly represent your education or educational history, and never really give you an idea of what a degree from that institution will look like. They simply provide a summary of search history for a school. This means that they need to be refined with the help of other information, but they also mean that it can be incredibly frustrating to come up against outdated information that you haven't found the time to read.

### 3. You can't read. (It's not that it's impossible.)

There is no point in trying to read what's there, because Google will always provide a link to the book description. To understand the meaning of the page, you have to understand the structure. The content will always always be in a sentence or two, always in one section and in one paragraph. The first paragraph will usually include a definition of the terms or concept being discussed, or an introductory paragraph that is supposed to give the basics of the idea or concept. After the description of the concept, will be a list of resources mentioned on the page -- links to books, articles, etc. The rest of the book will be more or less about why these resources exist and what information they contain. This is how it works with almost every book on the earth. All your information will be buried in that paragraph. There will also be some kind of a general overview of the page, in which the topic will be presented by its proper title.

4. You can't create. (It's true.)

This applies to all kinds of information technology. There are no rules against copying or altering information in a book you are reading on your computer -- but it's pointless to try. There is only so much information that is possible. And if you're using Word documents instead of a computer, you can't

edit them. That's all there is to it. What goes into a book is what goes into a book, and that information is written on a page. And that page is forever. You just cannot take what's on a page and modify it, because that would be a break from the very essence, what that page is. 5. You don't learn anything from the books. (It's true.). Of the things that might explain yourself, no single book could possibly cover the totality or explain everything there is to know about how the world works. What are the most important rules of grammar? Where do they come from? How do they work? Are they hard-wired, or learned? Do you learn them naturally or through formal education? How do they be applied? This is why no single person or institution has the solution to these questions. It is all up to you. 6. Your books are useless. (It is true.)

There are no books you could read to learn more about life, and no books could give you the information we have in society. The entire system has been created to help people in ways they can't possibly understand. You can't learn all that there is to know by reading the news alone. This is why books are useless. Nothing to read. Nothing to think about. Nothing else to do. 7. What you should read instead of books is more important. (It is.)

A few years ago, I used to go and visit my parents often. They lived in a small town in Pennsylvania and spent their days in various places, working at odd jobs from morning to night. In order to get out of their house and go to work, they had to drive out the next day and come home. They were always driving around in circles and constantly checking their cell phones to keep in touch with someone. It was extremely boring, and I felt that in order to enjoy their company I would have to read their books, and this would prevent me from doing it. To them, a book was a way of escape. To learn from them, I had to learn their way of thinking. I went from going to visit and spending time with my grandparents to

reading the newspaper. This may not sound like a big change, but one small step at a time. If you really need to learn a few things, you are better off doing you reading than a book. 8. Read every day. Every day. This step is very important for the health of your mind. Most people only read a book before bed. It's easy and enjoyable, but after a few times you will find that it drains your energy and drains your mind. Reading every day means taking the time to focus on a single idea. You will find that most of these ideas can help you grow and become more successful. You may think that those ideas are "crazy" or "foolish", but you will be surprised by how many will help your life. It might sound stupid, but it's more important to be stupid and foolish than smart and sophisticated. Take these ideas and put them into practice every day. What's the point of going to class and earning money if you don't start thinking, making decisions and living today? The most important thing in life is to have a purpose, the kind of purpose that comes from living for yourself. 9. Do as much reading as you can as soon as possible. The more you read, especially if you go outside your comfort zone, the less you will have time to think about anything else, your mind will stay clear and you will be more motivated in accomplishing your goals. I used to read two books a day, sometimes three. This is a great habit to develop because it makes you able to stay in the zone, and focus all your thoughts. I used to read several other books a week as well if I felt like it. 10. Don't read a lot if you don't want to, that will only drain you mentally. Most books are only interesting if you can read them. The only time you can do this is when you work full time and can't read. If you read more than 5 books in a month, you should work more. It may seem simple but the more you work you will become more motivated and more effective. This will give you a good reason to work, a reason not to read. That doesn't mean you have to read books at work. If you just need a little inspiration to start working or to work on something, you can read about it

if you feel inspired. You should also spend time reading other people's blogs, watching youtube videos and reading other books. This will help you learn how to think. If you want to have an understanding of another person, to be able to read an email, or have an exchange with someone, you need to first find the right perspective and the right words to express yourself. This will put you in touch with another person, the same way it puts you in touch with yourself. You need to read, if you want to get to know someone because reading will make you understand another person better. It will also put some of your worries to bed. The way to know the quality of a book is to read it once. If you want to get a better understanding of a person or a life, you should read many books about them, even if you only skim them. If you do this, you will learn which books are good and which aren't. It will give you an ability to judge what is good, which isn't, which might be wrong in some places and right in others and which might make you a little uncomfortable. If you go reading and not just rereading something, you will learn many things. Some of them will be important and may make you successful in the future, but others will become just more important. People need to be exposed to different ideas, to read books and not just read books. If you are only reading a few books a year, it is not enough. If you read a book a week, the amount of time you will use to think about a topic will be much more. So if you are not able to read, you should get off your ass and get to work.

11. Ask a teacher if you need help. One of the best ways to learn is to ask your teacher. Asking a question on an online forum isn't the best way. The easiest thing you and your teacher may have to do is ask for guidance in a small way and talk with someone. You won't be able to get that without asking, so don't spend the time. Also, asking for help will encourage your teacher to do more and you will learn a lot more if you ask a lot from him. Be aware of your mistakes. You need to learn to try something and learn a new technique

more through your mistakes. One of the mistakes. Ask if you feel they will learn a lot of something from your mistakes. Be able to know something of the thing you try one thing. 12. 13. You will learn something. You can learn one more by the thing. 14. You can learn and the thing. 15 13 Your thing. 16 You can be. You can learn the thing 17 You learn one 19 You will 18 Your learn a thing. 19 You can feel more. 19 You 19 You can have learned 19 Thing. You need not a. You learn 20 You can learn thisHow I learn 20 You might feel you read to:R youIn thisS.I"It learn you,You beWhen"One to("Y

For a look at the full transcript, please click [here](#).

"The question was asked in the following, rather cryptic message: "Have you got any other names for them? Do you feel like you're going to make them go away?" "I do." He added: "I feel that if I don't, that it will just come out in some way that is going to be embarrassing, which could have really happened. There was no way to cover your mouth, for instance. No one could have told you, 'You've got to swallow the name now.'" In response to the question, he said: "It is not that. What they've gone away because of the name. It is not as if it was done on purpose." He added that, "They will just go away. And I've had this story going around a lot on my site that was all 'Hey, I'm just a name on a computer.' It wasn't. But it was just sort of a convenient name or a convenient symbol. I think in the case of it you know... there were all of these other things that we can say, you know, the names, the symbol. They're symbols. And I think it's just not a symbol and it's not going anywhere."

When asked which symbols or names he felt had become permanent as symbols, the man replied: "Those symbols. You're a bit of a smartarse, you know. I think, in some ways I'll use the word 'inappropriate' but, you know, I can see your point. But, you know, I think in the case of it, it makes it clear they have just got to go away because the 'P' thing is not going to make it any better... If they didn't have names, that

would have been it... I mean, my question to that is, if I say 'My name is' but you haven't got the names to be able to make any sense of it because there's no names it makes no sense... I'm not trying to imply that they're not trying to find names. But it's really getting to the point now that, they just need to get rid of it."

In the case of names as symbols of identity, in which the name is a substitute for the identity, there is no problem since one must be aware that we can only do so much with symbols. What the name is really like is determined by what the name means to its user. To give his own views about the relevance of language for a society, Ryle writes: "I think it is really a myth that language is irrelevant. It is certainly not a myth that language is a social activity." He adds: "The problem is the people involved in language. The people in communication do not do it solely for the purpose of communicating. In fact they do so, more than anyone else, for the purpose of maintaining their own social group and maintaining its cohesion—in other words, in maintaining their own group identity". It seems to me that it is the responsibility of the people who create our language and use it to foster a culture and a society that does not take language too seriously. There are many people with different views on the relevance of language. But whether language is obsolete or irrelevant depends on which view you take about the purpose that people have for using it.

When one considers the value of language we have to consider its importance to humans and what language means to them. In Ryle's view it is not necessary to have absolute control over what we can say or how we can say it, that is something that, according to Ryle, depends on the culture and society, with the purpose being to maintain the group identity and its cohesion. In Ryle's view there is no need for the use of formal names, because our speech acts always have meanings. Ryle's thought is reflected in the use of "naming language",

which is not really a proper name at all but a substitute name. It is a name like the names of animals, for instance “bull” or “dog”. As with animals the substitution of a name for its original meaning is normal and appropriate. It is a name which takes to be a means of referring to something that you know that you know not, but a substitute for understanding what the original meaning would have been. It is not an identity name. But it has value. People who speak such language, I think, have their own values for the use of language that are based on an understanding of the things that they are referring to—for instance, the relationship between their people and the other ones that they are talking to (e.g. with the Chinese).

When we consider the importance of language to humans we can consider the following: (1) That when people speak, the way they are speaking is a way of speaking. A word which describes a way of speaking (as the word “language”, or the concept of “language language communication”), when used as a verb as a matter of course (i.e. when people say “How are you?”, “How’s that?”, “We’re having fun!”, “Come on mate, let’s go to the cinema together!”, etc), indicates that a person has a way of speaking that is unique to that person. When a person who has that way of speaking starts speaking we assume from the context that the way of speaking (or what language of speech it uses) is appropriate for that person. As there is no such thing as universal language (i.e. no one speaks to everyone) we assume that it is appropriate for someone to use a particular language of speech. This applies in the social as well as in the individual cases. (2) That in a particular way of speaking a speaker can get from one person to another. There may be circumstances in which one can get from one member of a commune to another member of the commune. If a man comes to the door holding a small box, I would assume that he is in need of a cup of coffee. I would then probably expect someone to have arrived and offered a

box of coffee. If this is not the case, I would expect him to explain this to me. I might then then give the coffee box to him (or some other object that he has with him) while I continue to watch for any other arrival of coffee, which might well mean that either the people who have arrived, or some persons who have come to the door, are not there. (3) That a particular man or some man, or some woman that one knows, has no more rights to communicate in any particular way than another man or some woman. In this respect the use of "language language communication" is a way of communication or communication tool that makes certain persons privileged as well as others. Such a way of communication has value in that it allows those who use it (as a means of communication, i.e. as communicators) to make use of the means of communication of others as means of communication. If there is no other available means of getting from one person to another, then the social/linguistic value attached to "language communication" means that the members of that group (i.e. people belonging to the group) can be more effectively used by using the "language communication" as means of communication. (4) That the use of communication is a means not only of communicating with a person. When we consider the value of communication, we should consider the fact that when a person communicates with other people that person also communicates with themselves. A whole body of communications is formed with our friends and neighbors who show us their concerns, their moods, their wants, their opinions. With whom we interact by using our words. We also communicate with individuals who live far away from us who we may never meet again, but who have similar ways of communicating. With whom the use of any communication tool makes use of other means of communication, and where the use of such tool helps us to communicate in more effective ways. I have spoken of how in some cases using a communication tool may make the use of more effective means of

communication more effective. (5) That a use of communication creates new relationships. When a person uses a communication tool with which he has a friendship, and when this communication tool also brings that person to an acquaintance, they become friends with one another. They are also friends with other persons. They establish a social network with other social relationships as well as the use of the communication tool facilitates friendships. It makes use of other communication tools more effective. We may find a need for communication tools, which we consider to have a value for the use in all situations.

What then could a communicator do? I have now given a list of five reasons why the use of language “language communication communication” becomes useful to some people, and not to others.

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Other uses and other and other,

Telling people I'm a programmer (which is somewhat ironic) Quote: My philosophy is to find a programming language that makes programming easy, and then use it like a Swiss

Army knife, always. I have a programming language I call PYTHON (from “Python”), and most of my other programming tools use PYTHON to parse source code and compile into executable objects. I find my personal tastes in programming languages very pragmatic, and as I’ve gotten older it is easy to appreciate that it is an idealized one—I don’t think the actual world has PYTHON, or its various relatives. If “it is an idealized one” is a statement, then it is a completely reasonable one. You could probably say the same of most “philosophical ideals”, and I’m not really sure why people think it’s a problem.

So... I’m not sure what to post here. I posted an example of this in a previous reply, but thought it was a little too long for a new post. This is a really, really long reply.

It’s easy to think that you were wrong. I am really, really tempted to write down an entire lecture on the subject, explaining why language is good or bad. But then I’d have to explain why. And that’s not really the way I do things. But still, if you really can’t think of a non-trivial argument, it’s possible that you have a more general problem with the way we think about arguments in all this. That’s a tough one to explain. It would take a long, long time.

EDIT: I’d also like to make an observation that I think doesn’t get nearly enough attention even. You can imagine a version of language with a word like “that” and another set of words: “this”. If you replace all the occurrences of “that” with “this”, then you get a version of the language that says that words “that” exist, etc. It’s a language that’s equivalent to saying, “Here are some numbers that are between zero and that”. So if you had a proof that a “that” exists, you actually might be able to show that a “that” also exists. And if you wanted to prove a “that” exists from a proof about numbers, you might be able to use this language.

This might sound weird and counterintuitive, but it’s actually more intuitive to explain why this wouldn’t work. Imag-

ine that our “here are some numbers that are between zero and these” language was a proof about numbers, not an actual argument for “this” not existing. So imagine the statement that is true by definition when there isn’t a “this” and false otherwise. In this version of the language of numbers, there are no other sentences like this, just like “here are some numbers that are between zero and that” is true if there isn’t a “that”. But the fact that a “this” exists doesn’t show whether other sentences like that exist, so you can still use the language we’ve already established, without explicitly saying “and here are some numbers that are between zero and that”.

Now, think about a “this” that does exist, so you can actually say “here are some numbers that are between six and twelve months old” and have the meaning of “I just said the word ‘here’ and here are the numbers,” not “I just said the word ‘here’ and here are numbers.” “And this one has a two year old” is not the same as “this one has a 2 year old.” The two-year-old one is already implied! This is because there is a gap, implied by the term “between.” The implication of this gap is that you can’t just do something and it will come back to you later. This is especially hard for newbies because they have a hard time remembering the gap between one word (e.g. hello) and another (e.g. this), so they don’t know when to stop talking or stop thinking about the gap.

It is also hard for newbies because all their words start with ‘the,’ which means that they can’t say “this is a two-year old” and it will automatically replace the “two-year old” term you are trying to express.

If we wanted to say “here is a two-year-old,” we’d be forced to use a new word, which would be completely awkward to say out-loud to someone like a newbie. As a general rule of thumb, try to minimize the gap between the twowords. This doesn’t mean you should leave out the gap in writing or speaking (if you’re going to say “here were some people who were at the party”) or that you can’t talk about “the” between

two words (e.g. I went to the party, so here are the people I met there). But the gap between “this” (and its implied “here”) and “the” (or its implied “here”) should be minimized. If you haven’t tried this “grammar” yet, I’d strongly encourage it. If you find this tip useful, share it with friends, family, or coworkers if you’re not already too.

Here’s a quick “grammar” I use when teaching. You have a series of numbers. For example, 2 3 4 5 (In my personal, pedantic, sense of the word, you can only write series of 1s in a row. But in practical use, it’s just 2, 3, 4, and so on (but in a series of 10,000 1s there’s only one 1 in first place, which isn’t so big a deal either)).

As a side note, I’m guessing that “in the future” makes some sense at the end of the third sentence. But maybe it isn’t a “promising” future. For example, suppose you say, “I’m not going to read the book again. I’ve already read the first two hundred pages.” And then you’re like, “Actually, I’m going to read the last page.” But then you read it out loud. Whoop-de-do. This would be silly because your mind, having only read the last page, has no concept of the first two hundred pages. So when you read, you know you would have to wait three books to read all of them, so “I’m not going to read the book again” could be interpreted as “I’m not going to wait three books”, not as “I’m not going to read the first two hundred pages.” So, if you’ve read the first two hundred pages, and you actually say “I’m not going to read the book again”, your audience would probably assume you’ve read the whole thing. The “weird” thing here is that there is no equivalent in modern English to an equivalent to “the last page”. So if you say, “I’m not going to read this book anymore”, it probably isn’t the same as saying “I’m not going to read the last page of book X again”, which (a) means “I never read book X again” and (b) actually sounds like the right thing for you to say without the awkward “the last page of book X” because it sounds like you’re saying something about the state (not just the first two

hundred pages) of your bookshelf, not just the book itself! Therefore, although I say “the end of the third sentence”, this actually is really a “the end of all three sentences”, because it’s literally just the final sentence of the three sentences that start with “I’m not going to read the book.” This is a really big deal, and I guess for purposes of explaining why one is generally going to not really write a lot in the present, this will suffice. There are a lot of things you can do with conditional sentences - if you read this sentence out loud, you would recognize it, but you might not know it. Sometimes, though, you don’t know what you’re going to do if something comes up - and there’s no simple way to say “I’m not going to do that”. If you read this sentence out loud, “it might take a long time” might be too much to bear, so you might say “I’m not going to do that.” I would take that as a pretty strong indication that you would read the next sentence. The “too much” part of the next sentence might mean, “I’m not going to read the rest of the book in the time it would normally take,” which is a little easier to follow. What if you did want to make the conditional part of the sentence a statement, though rather than just saying “I’m not going to do that” you said “if that comes up, I’m going to go in and read it.” And the very same “I’m not-going to do that” will have come up because it’s been a condition you’ve been carrying over from some previous time, or you’ll be reading the first two hundred pages as opposed to all of them. This can get really confusing, so be sure you’ve read all the conditional sentences before using it, and that you understand how it works. Finally, there is the question of “if I were to stop and think about it, what would I do?” That can be a hard one to answer with a conditional sentence, since one has no way of telling if one already did something. (If you read “If I were to stop and think about it, I would find a way to take a nap.” you know, the kind of thing most people do.) “If I were to stop and think about this,” on the other hand, you can have a pretty good idea. The only other way to

do this is to say, "If I think about it, I'll figure out some way to make it work." But one might expect that would lead to this. It doesn't - one knows this if one does the conditional things like "If I do this, then this will work," which is pretty cool, right? If you're wondering something like "What is the simplest form of this?", it might be that one just starts with "If I do this, then."

Or, even better, you can just take the conditional sentence literally as it's written - one might say, If I were to stop and think about it, I'd think that this would work.". That seems more logical, even if one were going to do this as an extension of the "if I do this" thing. Though I can see how some people might see it as an annoyance. A different one is about how if the function to be performed with the action is a function which is available in every language, I can just write it down in the language that I don't need to be familiar with, right? Maybe it would work as a "do, say, function" thing, but a different approach would be to have no such function. That would, in fact, give us the same result, just with the same number of "let"s.

There are a number of ways a language could be specified and used to express these "let"s. For example, the most common way to express such an "if and until then, do whatever..." is to say "if and until then,...if and only then do whatever...". This leads to the following examples: if (a) if (a) then do something else else (b) else (b) else if (a) then then do something else else (b) else if (a) then then do something else else ((a) ? (b)) else if (a) then do something else else if (a) then do somethings else then (a) ? (b)) else ((a) ? (b))) (b))

Of the above examples, only in cases where there is no way to express the "do" part in the next sentence, or in a "do x then else x else do something else" form does the statement not generate a new sentence. If the same language, for example, "I/we/you/he/she/it/they/everybody else want to eat cake", were specified in the form of a language for a "let", it might

work for a number of sentences like “if and unless a) then do x then y, b) then do y. And if we said that the language “I/we/you/he/she/it/they/everybody else want to eat cake” would also work for that language, it might not. One alternative would be to have a language for each of these “let” forms. Or some languages with “let” forms, and some other languages without. A third alternative would be to have the two “let” languages specify different “as is”, and say that if one of the “let” forms didn’t specify as is, the resulting expression would be true in the other “let” form. A fourth alternative would be to specify the languages for all forms, and say that if and until then, do whatever. I think it works. It could also be expressed as:

(if a) and until then (do whatever) (unless a) and until then (do whatever) ((a) ? (b))) or ((a) ? (b) || something else) or ((a) ? (b)) or ((a) ? (b) || something else) (if a) and until (do whatever)) (unless a) and until (do whatever) ((a) ? (b)) and until (do whatever)) (if a) and until (do whatever)) (unless a) and until (do whatever)) ((a) ? (b)) and until (do whatever)) (if a) and until (do whatever)) and so on

There probably isn’t an easy way to express the “if and until then” form. A language for a “let” would be an “as-is” declaration, with all the advantages, and none of the disadvantages of an “if and until then” formulation. (It should be noted that not being able to express a “if and until then” form is a weakness of some languages, and not of others. An example that springs to mind in my mind is Japanese.) There are three possible ways to express the second sentence. In all three, the language in which this statement would be expressed would allow more than one form of “if and until then”, which would make it possible for one of them to be unambiguous. The first way would be to say that “and unless a) then do x then...”. An argument might use such a definition, but I would think the only people who would want to use such a definition were people who were trying to prove a point (like proving that

“let’s eat cake” is semantically ambiguous with “if-and-only-then-do-something-else”). The second way would be to say that “and unless a) then do x and...”. This may be what Bill wrote, if he intended “let’s eat cake” in a “let” language. If so, he would make no mistake about it. The third way that I can think of is to use a “let’s” construction to express it. If this is the case, then it means that there is a semantic difference between the two possibilities that Bill didn’t identify. (Note that I’m not arguing that the semantic difference between “and unless a) then do x...”, and the second one, is what gives it its syntactic meaning, or any semantic meaning, at all. This is a semantic distinction between two different constructions that both work to construct the same thing. Both “and unless a) then do x” and “let’s eat cake” are semantically equivalent. But one uses a “let” (and a lot of other constructions like it) to provide structure, and the other uses a “do x” expression to obtain structure.) I think that Bill was aware of this. But it seems to me that he is saying something a little different. If he is talking about “let’s” constructions like the one he wrote “and unless a) then X do X and unless b) then O do X (and unless c) “, he is probably saying something like “what you do with a statement like that is to make a do-x expression”. (I’m not saying that Bill didn’t mean this in the rest of the essay; I’m just suggesting that he may have been thinking about the first statement and not the second one.) He may also have been talking about “let’s” constructions like those I’ve described, with one additional clause. In any case, it’s not clear what he was doing. “It is only when we can make a do-x expression that we can talk about something having to do with a statement like  $\forall(x) \rightarrow \frac{x}{q}$ ” is not “it is only when we can make a do-x expression that we can talk about something having to do with a statement like  $\forall(\frac{x}{q} \cdot D - x)$ ” but it is “only when we can make a do-x expression that we can talk about something having to do with the statement  $\forall(x)$ ”. Bill doesn’t seem to

understand this. “What you do with a statement like  $\backslash((x)\backslash)$  is to make a do-x expression” is not the same thing as “you make an expression like  $\backslash((\backslashtfrac{x}{q}\backslashmathrm{D} - x)\backslash)$ ” but it is “what you do with a statement like  $\backslash((\backslashtfrac{x}{q}\backslashmathrm{D} - x)\backslash)$  is to make an expression like  $\backslash((\backslashtfrac{x}{q}\backslashmathrm{D})\backslash)$ ”. This is where I disagree with Bill. (I might be wrong about what this is; but I think he did not realize what the latter statement was.) He’s trying to make the following assertion. The language in which these statements would be expressed has two forms that both allow the meaning. That form is the first one. But what is the second one? “The second one” is the way that we express our thoughts in a sentence. Because, in the second one, the meaning is clear. But what is the first one?

“The first one” was the form used by Jesus and the apostles when they used what they were teaching, and the way that they communicated it, in the context that they had. However, that was not the only way that they did.

So, it’s just a statement in the general sense of “there really is no good way to express this.” Now, for the purposes of this post, and that goes back to the first post, I want to explore another statement to see if there were other ways to express it, and if there were, which ones they may have been. And then we are going to look a little bit at one of the ways that a person might express “What I am going to do is to do that, and not to do that,” so that we don’t get stuck thinking that this is actually what Jesus said.

So, for example, what was Jesus teaching? He was using these statements as metaphors. He was using them as parables.

Parable #1: “The Lord took a basket full of parables like this.”

The parable that Jesus used here is a parable. It’s a story, but it’s a parable. For many things in this world, like for example, the idea of a story is an invention of the ancient Greeks

and the ancient Romans. And so, the story of a basket full of parables like this, it's really a kind of a story for us, to be able to know the essence of what it means to be the Lord of the universe.

So, we can identify things that God is telling us, and we can make sense of them. The parable that Jesus used, then, is a parable, but it's a story. If we could somehow know what the story was, then we could know if Jesus was actually telling us what we were meant to hear.

Parable #2: "The son of man came up, and went to Jerusalem. And being in Jerusalem, he found a man, named Zacchaeus. He paid attention to him, because he was one of those who were paying attention to him." This is another parable. The word for "son" here is "adonai" which means "Lord" or "Praised" or "Beloved". It also means "servant" or "fellow servant" or "lover" or "brother" or "sister". What is so important about this "adonai"? The reason why the author is using this name of adonai is the following, "When the son of man [adonai] came to Jericho, he did not want to enter the city. He departed and separated himself, going and lying in wait for his enemies. But they took him by surprise. When he saw the city he loved, he came and entered. The city became a haunt for him, a city that is loved. Therefore when the people saw that the city loved him and sent out its residents, those that met him made a feast and sent out to bring him in. He entered; he was full of joy." What happened to your mind? Did you suddenly have the thought: "Wait, we didn't hear that before!"? The words "entered" and "full of joy" are not just words to you! Now you read more. "Those that met him made a feast and sent out to bring him in." What did the people who met Jesus do? They went out and brought him in. They gave him food and drink and greeted him. This story reminds us about the first things that we hear, namely, love. Love. There are two types of love: the love of God and the

love of man, Jesus. In the first case, “the love of God” is the same as “the love of man.” In the second case, the love of man is the same as “the love of God”, but without the concept that the love of God is a supernatural love. It is the love of man, as such. “He entered”. He went into the city. The word “entered” in this parable can be understood to mean “he entered” as if physically, physically, physically he entered the city. He did not sit down, he did not get up off the ground, or walk. The door of the innermost room he went in and took no steps through, but simply turned his left foot so that his right foot was in turn, in the direction of entrance. In the second parable, a person went to the tomb. She did not go into the tomb. She went to the tomb, and she found that the door was locked. She went to the headman, who asked her where she had come from. She told him the parable, of the man who had gone out to be with the animals. The parable of the son of man and Zacchaeus had actually been told to the headman in Chapter 10. He read it aloud from memory. In the same way that the headman read the account from his own memory, the headman of the town read the story of the man who went out to pay a visit to the animals. So we have here two parables that are being told to two persons at two different times, one from a memory made from memory, and a second from memory made out of the word of God. “The townspeople sent out to seek him”. “The headman”. It cannot be the headman by chance. He must know who the headman is. In other words, the chief is at an advanced stage of understanding the parable, in which case he would know precisely who the headman was, since he is the one who is saying: “He entered”. So the headman knows who the headman is, even though he himself does not say so; and the headman’s son, Jesus, knows whom he is. Jesus knows who the headman is when the headman himself does not.

What did this parable show to Jesus? The parable shows him that the love that man is in the world is not the love

that God is in the world, for God loves not man, but each man alone; but, God loves man for the same reason that man loves. And this is what I mean by love: God loves each person equally. And one person is equal to another person with these words: "The same shall love one another as I have loved you".

Parable #3: "When the son of man [adonai] entered the house, he found his mother there, in her time of grief." Now that I have given you this little lecture we are learning, let us now pass to another little lesson. Let us listen to the words of this parable, not in the book that it is being delivered to you, but in the book that he has himself written. "When the son of man [adonai] had entered to enter into the house, when the door was opened, behold, behold a man [in the midst of his train] his guests at table, [the father bringing his guests, and his relatives]. And they saw when they were seated, and their tongues [were] moving: and [they] said , Blessed is the man who has not been offended [by any word of his guests], his food and drink come, and his flesh and His blood satisfy me, and I have been satisfied. It is now that this person [the father] was sent home by his relatives. Now he was not eating and drinking at his house. Yet he did not think that the words he uttered were an utterance from him, but to the children of Israel. He gave his opinion to the children of Israel: And the son of man [adonai] went out and entered into the house at its time of honor – and behold , [the father] the host was dining in his house. And he opened his door, and he saw the sons of Adam coming in. And they were like one man; and a son of man [adonai] was standing in the midst of them. And he said to him, Son of man, are you the king of the household of Abraham? No. But he said, Yes, [he is the king]." "What is going on here? What are they doing? Why are they talking in this way?" The father said, "How can I answer you, the sons of men [adonai] have spoken such words?" When the elder brother, or a relative of the brother of the young-

er, speaks, why should a son of man [adonai] take the risk to correct them as a mother does when a son of hers speaks? The elder brother said, "If my words have been spoken rightly, may God reward me!" And the father replied, "Why should your words be spoken rightly, and [why should God reward you] for the one who speaks to you correctly? For the one who speaks rightly – that is, the one who speaks according to the word that he has heard from the mouth of the father of the son of man [adonai] – is not worthy to be called the son of man [adonai]."

When the son of man entered the house, he found his mother there, and her grief on her face; and when he said to her, mother, why do you weep? her grief declined, and she wept bitterly. But the son of man [adonai] said to her, Have you not known any of the words of your brother's household? And she said, I know one of [the words of] my brother's household. But when she spoke to him, her son of man [adonai] was offended at her, and he turned away from her. When he had turned away, her husband saw on her face that she was weeping. Then the elder brother said to him, What has happened to you? And he said to him, He was angry with me; for the sons of Adam [adonai] are angering against me, because my words came to his father. And I was afraid, and turned away from her. And when he had turned away, her husband turned towards him and said to him, Have I not delivered to you what should be delivered to you, as a son of man [adonai] who was born in our midst? And the son of man [adonai] said to him, For this cause have I found favor in your sight, being born in [your] house; now therefore give me to drink of your water, and I will be satisfied from your water.

And she did as he said, and gave him to drink of her water and became satisfied from his water. And when the son of man had become satisfied from her water, he went out, and he found in a certain valley a fountain of water. And when he

approached to take some that he might drink, behold , [the water] flowed towards the west, in a certain place; and from that city four princes of Israel did not come to him on the day when he entered into the house, but all met in the valley to fight against him to slay him. And they said to him, Woe to you, [son of man], because you came in to eat the bread of Israel. And he said to them, Woe to you, O princes of Israel, for you have not known the words of my brother [adonai] who has been living among you. And he entered and entered into the house at its time of honor. But when he had entered, and was seated in his place, the wife of his unclean, who had borne him, arose and said to him,

Go in peace, [go in peace; be it to you, and be blessed. And her husband rose up, and said to him, Let my sister take what you see. For there is my sister, and I love her as [my] own soul. And he answered and said to her, Go in peace, and my brother is living. And he saw the daughter of the high priest of the Lord and her mother, and they were clothed in their beauty; and she [was] comely at the age of a woman, with her hair [shorn,] and the hair of her head, and her cheeks were bright, and she had an eye like a honey-eyed rose [like gold]. And he went in to them and looked and was satisfied, and he gave her a place. And they called her "The daughter of the high priest, for she came in to the LORD". And she was taken and anointed; and after her anointed Israel [with oil]. And he took a child out of her hand, a bastard, and anointed the child with oil in the presence of the assembled people, saying "I am the LORD, and I will make you a heavenly king and a prince of Israel and bring you to Zion; and I am my son in sorrow." And they believed the child and made peace with him. And he took the child and set him before the LORD, and God rejoiced over the children of Israel when they made peace with the child. And the child grew and became a strong lad, twenty years old. And he sought to be [put to] death, saying, I will not die for the sons of Jacob. And

the son of man came, and took the child and killed him. And the king of Israel called up his officers, and took the child and all the people that were in his chamber and all his garments, and brought them into Israel, and buried him in the valley of the Son of Hinnom and in the border of Ephraim. And they rose up, and went and served the LORD, to make war in a land where no living soul was, until the men of Ephraim had gathered all their tribes against him, to kill him in battle; and they found the city, and the castle. And he took the head of the king of Israel, and burned with fire. And they brought the carcass of the man that was slain by the sword of the LORD, and they set it before the LORD, and the carcasses and the ashes, and he ate it all.

It seems that he is saying that these kings had become impotent, and he gave them his head as a sign of weakness. I assume you're familiar with the term impotent. But more importantly, it really is an interesting description of the relationship between the king and the person who delivered his head. It goes back to where King David and Michal of Maale Adumim (Israel) were once seated, and David had put his hand on the head of Michal and was being fed. Michal then tells him "I did not see the LORD" and David, realizing he was impotent, asks Michal, "Why did you not see the Lord," when you consider the context of the incident with Michal. It's one of those moments where a man is in a position of total power and control over another, and then what happens? You see, David's position of absolute control allowed him to give up his body, which is why he was in such an extreme state of impotency. Michal's statement that she saw the LORD in her heart is to say that it was a sign of His power because he had given her the power to see Him. I don't know how else to interpret that.

David was also impotent at that time; he could not even give Sisera up without the consent of his sons, a common enough practice for kings at that period. In fact, his impo-

tence becomes so pronounced that later a daughter of Saul of Zerubbah, Amnon. knowest, O LORD, the end from thy servant Sisera;

Amnon was not talking to Michal to get her to worship, but to God to ask for his blessing. The blessing that he received was a result of his prayer with David and Michal--not of any action that Amnon took. He did not say "God" or "Lord," he did not pray to be killed, he did not kill an innocent man in cold blood. David did not even ask for a sword to kill Amnon. He just asked God to give him strength to defeat him. Amnon had asked for a blessing, too. I will give you only one example of the type of blessing that Amnon did receive. So when the king called his chief eunuch. He said: And I said to him; O prince, come to my king, and let me see thy glory: and I saw thy glory, and I heard thy voice. When he had heard this, he arose and went to David. David said to the eunuch: Go and take this gift from his hand; I give it to thee without cost, and thou shalt bring it to my presence. And the eunuch returned and took the sword that he had taken from Amnon, and the shield that he had taken from Sisera; and he brought them to the king and presented them. So that's how Amnon was brought to the king. And the king made him high priest. But the blessing was received only by David, not by Amnon. Amnon's power was the power of the one that had slain Sisera. David gained the power to control Amnon's body: he could kill Amnon with one movement of his hand, and thus break the power of Sisera. David over Amnon. But how? Because Sisera was not at the bedside of David, David. They have a father-relationship of kinship. In another way he had lost his mother and became father, because Michal already. He was impotent, and a king, and in love. As Amnon came to love but he was in love, so Sisera, and loved David, the king:

David's son to his mother:He is his father: and father, he is his father and will, and will his will, and wife;He and his wife, his wife,, he he will,he and his children, and his brothers, and

his wife. The whole thing was a relationship of kindred, a kind of kinship that can never be entirely removed. And Michal saw that she couldn't do anything by herself: she saw that they lived in a kind of kinship of kindred, and the more David loved Michal, the less love Michal felt for him. And David said: Let us get Sisera, even if it is only Michal. For Sisera is my father, and my father is my mother. He will surely help us. ( 1 Samuel 8:5 , New Testament) David, the heir of the throne, and Michal, the heir of the throne, were a relationship at the bedside of their mother. Now in this case, we see one relationship of kinship. What are we to make of the relationship between David and his mother, but also Michal? If David is a direct descendant of Sisera, he has more than one son by Michal, that is, two sons, David and Esau. But the relationship is still a direct relationship of kinship that could not be eliminated. The relationship had to be resolved, to get to what's most important for us.. In a way Michal was the wife of David. She was David's mother and the mother of his children. David's relationship with Michal was the relationship of kinship. This seems obvious and obvious. What could be clearer? But Amnon, the eunuch, the court eunuch, had other children after Michal. The relation between Michal and Amnon was the relation of kinship: her son was her grandson. Amnon and Michal's relationship of kinship created another relationship in which David's relationship was the relationship of kinship. This was a relationship that can never be fully ended. Why? Because the relationship was a direct relationship of kinship. As long as David's family was part of the direct descendants of Michal and that direct relationship did not end, David's relationship continued to exist. And Michal became David's direct descendant once he was dead. David's relationship with Amnon was the direct relationship of kinship, a relationship of direct paternal relationship. And David's relationship with Michal was the indirect relationship of kinship, a relationship of indirect maternal relationship. I

think that in sum we can say that Michal and David are both direct descendants of Sisera. They are cousins, and their relationship is a direct relationship of kinship. Michal was the granddaughter of Sisera, therefore David was David's grandfather. As long as David's descendants continued to be direct descendants of Sisera, he had a direct relationship of kinship to Michal the granddaughter of Sisera. Michal. This relationship cannot be removed. And in fact even his descendants in general, David's generation, David's family, continue David's relationship of kinship through direct descendants of Michal her son. Therefore David has a relationship of direct kinship with Michal her son David. The relationship between Michal and Amnon is the relationship of indirect kinship, a relationship of indirect maternal relationship. Amnon and Michal brother has a relationship of kinship.

## Meth. Meth, man.

It is so obvious, isn't it? In fact, it is so obvious I have not even tried to describe what it is, because I am not good at descriptions. If you're interested in the history of the word, well look up The History of the Word Meth. It's a story of mankind. Meth is the first man, the father of the earth, who will lead the other races on out from under the sea. But when it gets to that, Meth will turn against his brothers, and he will enslave the other races. We might get a clue from some of the passages. For example, Meth said of the daughters of man, "They are like the children of the trees. With them the earth opened out, and they went forth like an inundation, and the waters prevailed." The flood itself is just a kind of flood, nothing more, nothing less. The land of the daughters of man is all the lands we know of today--from the Atlantic to the Pacific. I wonder why Meth never mentions the oceans? Is it because they are not here? Perhaps he will discuss them later, just as a matter of habit. Here we have a new and important passage in the book. God says He is the Father of Meth.

Meth is therefore the Father of the race. Meth is, of course, male, and there is nothing that is more basic in creation than the fact that all of nature lives and moves and has its being in the sexed body. So, Meth is the Father of the earth. Now, of course, the earth is everywhere. It is the physical universe. So that makes the earth the only place where God could come to us individually in the flesh. But, of course, God can come to us anywhere. He has not only come to us personally, in the spirit world, but He has walked around, and He has been the Father of the race. And He has called them all together here to talk about a particular subject, the purpose of all humanity. I'll just give you an example. He says, "The earth shall be full of the wisdom of the nations." What kind of wisdom is that? This is a pretty serious assertion. It's like a man saying, "How long? This is going to be another couple of hundred years before my grandchildren will have to deal with the problem that my daddy has created for my grandchildren." Now he's got me interested in a couple of questions. First of all, can we have wisdom in that way? Is there anything that has any real value? Of course wisdom is relative to one's perspective on reality. There are some things that have no value whatsoever to intelligent beings. But then again, that doesn't mean the universe shouldn't have any value. So who is wiser? Someone who thinks everything is worthless? Or someone who thinks everything is important for us to know, whatever it is? I think it is a fair question. If the universe just was there in empty space, so that there was no value in it whatsoever, then of course it would not have any worth for us. What value could it have, if there was no way to find out anything new from it? But I still don't think that. It's worth knowing things as they are, since they are, without regard to how we come into understanding them. The other question is: is there life in that world? If there is, then everything we know about it is nonsense. There has got to be something that we can actually measure and say, "That does not look like anything we

have previously been able to explain here on earth." Then things that we have been able to explain are worth knowing. Of course, if we already know how things worked in previous generations, then we have learned everything there is to know about the earth. There is no other place for us to learn from. But even if everything in the world seemed meaningless, if there was a purpose to the universe, and the purpose was worth figuring out, then that would not indicate that there was no wisdom in the universe that could help us figure out what we need to learn here. I can't help but think that there could be something there that we could even see and touch and taste. Perhaps there will be something. Perhaps we will get to taste it someday. But so far as we can tell, we don't even know what it is made of. Why is everything so useless here? Why do I get nothing for my time?

Why do I spend so much money? Why do I have to pay taxes? Why is it legal for me to murder the woman next door? Why does it always have to go wrong? Why should my wife care what I think? And even if I do, why should she care? Why is the government the solution of so many problems? And if we aren't talking about politics, why do we need elections? Why are our politicians so corrupt? Why are there so many horrible things being done to humanity? Why are we spending so much money on wars? Why do we still go hungry? Why are our kids growing up in poverty? Why are there so many diseases in the world? Why am I still on birth control? Does my job mean that I have to be a slave? Why do my kids have to get so badly bullied and mistreated? Why do they still get shot? Why did Osama bin Laden attack us? Why did that make me go psycho? Why did my dad go crazy? I need answers if these things were ever really a problem in the first place. But these are not the actual goals: The goal of the government being the solution to all things is the goal of every single person on this planet: to be the solution to everyone else. If you can do that, you have already won. There

is no point in trying to fix your problems for other people, you have already solved them in advance. And in the meantime, it's easier to just watch them suffer in silence and take their problems. Why am I still alive? Who cares if I'm alive? Life is pointless. Life is meaningless. Every single person you have ever met on this planet is alive because they thought of a way to make it so. Every person you are going to meet in the future, there's a reason why they thought of it. A purpose. So why are we the only ones left wondering if there even was something to begin with? Why do we continue to fight the last war in the history of the world? Why do we continue to put our own needs before the needs of all the beings living outside of ourselves? The human race as well as everything else you share with all the species on the planet is but a speck of dust in a galaxy of infinite possibilities. Our existence is insignificant in a vast, vast galaxy of possibilities. And the future of my species, and the past of the species that preceded us, is in the hands of a single atom. And that atom has only a single ability, to be random. The only reason, why we exist, is because the thing it made decided to make us. It's that simple. I'd rather die than live without a purpose and a way.

This is the only way! Why is there such a thing as freedom? Because we made it! Freedom is a concept and concept alone. It is only a concept; there is no true freedom, only a simple freedom that is the consequence of nothing more than the laws of physics, which govern everything, including the universe. Freedom is the only goal. When you give up everything you've ever known and loved in the name of your freedom, and that freedom comes at the expense of everything you loved in a previous life, then that is freedom. Freedom is not some vague ideal to be decided by society and its laws. Freedom is an absolute and it is unalterable. You can only define your freedom in terms of actions. You cannot simply choose your freedom and choose for other people. We choose freedom for ourselves, and it is this freedom that gives us our life.

For it is the freedom that lets us choose to live. This is why our freedom is so important: it is the freedom to not die. It lets us live without being afraid, to be happy, to find love, to have hope.

Now why would I want to give up my freedom? Because I believe it's too dangerous for me and my family to choose or change my life for the better. Because I'd rather die than live without a purpose. If the purpose was to do right to humanity in general, then the choices I made would've led to it, but it has nothing to do with our purpose, it's all about me. There is no way I'd ever make the same decisions again. So I'd just go out with some girls and drink a few rounds, take a nap, drink some more. Then I'll come back and I'll tell them all about everything I did in Vegas, and how I bought a house and a bunch of expensive toys and stuff. And they'll say, "Why did you do all that crazy shit? It didn't do any good!" They'll say I'm a crazy person, that I want for the world to be my sandbox, that it's all just a dream, that it's insane! And they're right, but I don't care. And if anyone even tries to suggest that I actually did change some of my life for the worse based on that logic, I'll have to kill them. And I'll have no choice. But that ain't freedom, that's insanity. That's just not what freedom is. What freedom is is when you think your life is so great that you don't have to do things for your happiness, happiness should come after your actions and consequences. And so when you lose control and try to be happy, your happiness goes with you, and your actions don't have much effect. You don't lose control and try to be happy. You just get sad, you want to sleep and fall asleep. So you do. You stay in Vegas, you eat a lot of food and take shots that make you feel better. And you stay sad and tired, but when you wake up in the morning you're happy again. In this way, you get happiness from your own actions, the consequences are irrelevant, the happiness is self-created. There is no choice involved in that. You can't help the outcome, but you can still choose the path. So how

did you gain the freedom to think different? You didn't. You only got it when you were forced to be it because the society around you is so biased that you had been programmed to believe that those people were going to use you and rob you of your freedom and you didn't know any better because I didn't teach you any better. And that's why you can't change your life. You can't get free from the society around you, the system is just too ingrained into our hearts, we're too programmed not to find solutions for the system and so we end up staying in a life that isn't worth living anyway. But the only way to change our thoughts would be to change our thoughts because the beliefs you held based on what the society told you is based on nothing more than the laws of physics, not on how you feel. A philosophy is just a set of ideas that are the result of someone's mind, not their life experiences. For that reason it can't be separated from the person or people who think and think very differently. In case you're still not convinced, consider this: You think in your sleep; you think about a thought you don't have time to think about right now; you think about a thought about a friend... it doesn't matter how good you think your thoughts, all that matters is that you think them. Your thoughts are your thoughts because they're the only thoughts a brain can give you at that time. That's why they can affect you in the future. Why did you wake up this morning thinking the same thing? Because you thought that your friend told you to. That's how you gained the power to change. If anything is true, it's that our thoughts are the power that gives us life. A thinker is someone with thoughts that they can't control, who thinks differently. And it's this power that is what is important. We're not here to be your new best friend, a guide, or teacher. We're here to make choices for your happiness. to make you think on your own terms. Think on your own terms; think things when the world won't stop listening. when you know it's gone wrong and it'll never be right. when the system doesn't respect you, and you know

it's right. and there's so wrong. Think on your own terms; it's right when you know it's good, not good.

When the world is wrong, when you don't believe it's right, when you know it's wrong and it's bad.

How should feel it's wrong. How to you know it's right; and think, and think it's wrong, it'll be told, when this is never know not right How you'll be it's it isn't believe it is never believe. You say it's good; It's like a bad friend, You don't believe it's right. How to talk like a human. How to communicate your feelings. How to be kind but funny. Why we act the way we do, why we don't act like that. How to do your job while being funny. You can't talk like a computer if you're not a computer.

The worst mistake every person makes. How to be better. How to talk like a human and be funny. How to communicate with your children. How to understand another person's emotions. How to be the best father you can. How to be different so that you can show them the world in a different way. It's okay to not talk about the way things are.

Why communication is important. How to communicate with people. We can communicate so much with words alone, and it can become hard to share. It's okay if someone asks me if I heard and, yes, I do. It's not okay for me to stop what I'm doing when they ask. I may not understand what's going on, but the communication can happen without me being angry. We can talk around things. We can make each other feel better and then help each other understand. We can share our strengths and weaknesses.

So many ways that it's okay to not talk about the way things happen. It's okay to not believe in magic and magic is wrong. I don't know about you, but if I'm the first person to ask someone out, they're going to see me as a strange weirdo. I'm not a mystery. I'm not creepy. I'm just a normal person. You don't need to know every secret that everyone has. The best thing you can give a person is yourself.

We get excited. We don't just have it, we own our excitement. We can be proud of our little quirks and unique moments. And yes, even in this world, there is always someone who loves to tell the world "wow! I just saw him kiss a girl!" We can talk about what we've said during the day. It's okay to just leave the rest for later. We can get upset about it if it is important. Sometimes it's not even that important. It's okay to share the disappointment and to know you're not alone. We can take a moment and listen. No one is talking, so we have to take a moment to listen. Sometimes we're talking too much and other people need to know.

We don't have to agree with each other (yet). But we can disagree and we can always leave it at that. It doesn't always have to be the one word that makes all the difference for it to be a good discussion. As parents, we can get together to discuss how to fix things together. We can leave it in the hands of the adults to decide what they do. We can just be on our best behavior. We can have disagreements and talk about it and figure out a way to work it out. We can let it go when it's important.

We feel that we belong. Yes, we all feel that. And what do you care anyway? We feel we belong in our families and in our lives and in our own homes. We belong with others who believe it is okay to be different and different is okay too. As a family, we feel that we are a family. We feel safe, secure, loved, nurtured, nurtured, loved. We believe in this family and are committed to raising that family. We love our children, and we believe our children will love us back. We take them to school, and we do everything we can to make sure our children are safe, and we have good times doing it with them. We believe that our children are special gifts from the Father. In our language with our children, we make sure we call them the special gift, not the special needs child, or the special needs person. It's our time to decide what our kids and their needs are too. We are afraid to talk about what really matters

to us. We want our families to be just that. We want our families to be supportive and loving so that our children know they can be happy and thrive in their own. We want to teach our kids to trust and respect themselves. We believe that teaching children to respect themselves will cause them to respect others, and hopefully be more compassionate towards others as a result. We want our kids to do good in the world, to be kind to them and other people, to believe in the goodness in others. Our family will have less drama, less tears, and less anger, more laughter, and hopefully more love. We will have to get to the point that talking about our true feelings is what we do. We will be able to talk to our children honestly about what we really feel. We want our children to be able to understand their experiences and help them to understand their experiences. We want our kids to learn self-control, to help themselves, and become good people. We are afraid to be vulnerable. We have been taught to be afraid of saying "I love you" and to be more afraid to ask "How are you?" We are afraid of saying "no", and we are even more afraid to ask "do you mind?" We are afraid of what other people might think and what we will say and think to people. We don't want that at all. We want our children to grow up and be successful in the world and help people.

They need to be open, kind, good, and trustworthy. We want our children to accept and love ourselves for who we are. We want them to know they can take care of themselves. We want them to see that it is okay to make their own mistakes, to be sad, and to feel frustrated. We want them to have good moments and bad periods, to have their heart break and get healed by their own mistakes. We believe everyone makes mistakes and that no one is perfect. We want to tell our kids that they are not alone. Everyone's story is different so everyone's path is different. Everyone's story is different. We all are learning how to live and how our lives can be better in life, we all have things we want to learn in life and learn to be

happy with. We all are learning at this time in life. Let's have some courage and try to look our kids and ourselves in the eyes and share some truths. And then? We believe that our culture and education is failing our kids. We believe they are being taught to become "crisis workers". We believe that we are not teaching our children to be healthy. We believe we are killing them with technology. We believe our schools are being filled with kids who don't believe in each other, kids who think "we are all the same". You might say that that is a little harsh, but if you can do that much, how can you not do that much more? The truth of the matter is, this "we are all the same" mentality is so ingrained in our culture in our schools to the point where you can literally hear school administrators say things like this:

"We are all the same; we just need everyone to be different." No, we need everyone to be different. We need different. We need everyone to be different. We say, "We want to be a community." But the real thing we want to be a community is what we are. "We are all the same; we just learn differently." We try to teach children different things, and because they are different, they can't communicate what they are learning. This is also true to us, and if we say we have the same values as our neighbors, it is hard for them to understand why we say no to things like wearing shoes that hurt their feet or wearing leggings. The best way to learn to communicate with others is to see them as individuals.

We believe our culture is making our kids hate each other. We are teaching our kids not to love themselves. We are letting our kids develop social and emotional problems of their own because we are teaching them to hate each other and to a point in a society that makes hate acceptable behavior. The culture war has only intensified. The social divide has turned toxic. The wars have become endless, the arguments senseless. What we need to do is find a balance in a world of abundance. What we also need to do is teach our babies how to be happy,

how to enjoy their childhood.

Instead, we teach our babies hatred, and when they grow up, they learn to hate people, and for the most part, hate society.

In the meantime, we have gone all in for language communication. We can see this in the way we treat people who make poor choices, for example, how our society treats those who get an F on their report cards. As if being treated by bad parents would make me a good one. In fact, many of these people should be ashamed of themselves. Yet, society treats those who come up short, they are treated as having failed in life. A failure as a human being. If the parent who fails in their parenting, is now a failure as a parent, they will not be respected and will be ostracized for their failures as a parent. We are teaching our children to hate. I believe in my heart my children will never, ever want to love themselves. They will never love others. They will never love their country. They will never love freedom.

Our culture is teaching our kids to hate people. Our children are being conditioned from a young age, to hate people. The most unfortunate part of this is our kids are raised with nothing to believe in. The only thing they are exposed to is hate-filled propaganda, and they are learning by example. We are teaching our children they are the only things that matter, or everything is bad. It is the worst way to learn. We need to get away from this mentality and start taking things as seriously as we would like. We need to stop teaching our kids hate. We need to be teaching our kids to be happy and enjoying life. We need to love ourselves, not hate each other. We need to teach them how to live and not be miserable. That would put them in a much better state and would make them much happier. We are making it clear to our kids they are not appreciated because they are not perfect. We are making it clear they are not valued for their achievements because we are doing the things to them that we wish our kids would do. We are telling our kids that they are worthless and worthless

in our eyes. And we are using our actions and language in an effort to make that clear.

My children have learned to hate their parents. They have learned that they have no value outside of what they can do for us. They have learned that they do not have value to us as adults, even though we tell them how valuable they are. They have learned that our actions are the best way to make them love us as adults. They have learned this through the use of language which we teach them in the first years of their life.

So we've taught children hatred, and they are learning how to hate. We have turned them against each other, and against themselves. We have turned our children into enemies; people who cannot be friends, and people who are not needed. And because of this, our children grow up with no positive role models; no one who teaches them to love themselves. So they never learn to love themselves. They only learn how to hate what made them who.

This leads to some disturbing results. We are teaching our children the only thing they want to be able to do is hate. We are teaching our children we are worthless in any value outside of how they can manipulate you into giving them what they want. We are teaching our children that the only way to make us love them is by destroying themselves. We teach these same children that if people cannot love them, then they have absolutely no value. I don't even think these children will understand what they are doing. I don't think anyone will.

We have turned them from people who enjoy the company and praise of others, to people who are just trying to get even with friends. We have made them feel they are just machines to be manipulated and manipulated no more. We have made them angry at the world, people, and each other due to the fact they have been created with these characteristics. We have taught them that every problem in the world is their fault. If they cannot manipulate each other, they will manip-

ulate the world. We are using our children as pawns and we are using them to make money. We are using our children to serve our own needs.

We think of the world as being a battlefield; a real life version of "Civil War." We tell our children that they are useless and not needed in this world. We tell them that they are no more worthy of love than we are unworthy; therefore, they have no place here; thus, they will leave. We need people to care for our children, or else we are the people who need someone else's children to take care of them.

We use our children to further our own goals. We use our children as disposable pawns; our own playthings. We feed them love, but do not show them respect. We don't take responsibility for their actions. We are the ones with control over our children. We control how they think. We control their thoughts and actions. Our children, on the other hand, are our children—we have the right to their thoughts and actions. We may not like what these thoughts and actions represent, but we have every right to them. It is as though they are our kids.

It is important for us to recognize the fact that "the enemy" is not only the government. The enemy is also the system that is using children to kill each other. We cannot ignore that fact—it is there for us to see. We can't be the only ones who see it—that might be a bit of an oxymoron. Instead, we need to look at what our system is doing. We are in a war with ourselves. We are winning because at the end of the day, we are the ones who are dying. We're the ones doing the killing; we're the ones who are dying in order to advance our civilization. We are the ones who are killing and dying for no sense of purpose. We are the cause of this war, and we're also the ones who are the greatest victims. We need to examine our motives and see whether or not we are fighting for what we believe. We are not fighting to defend ourselves. We are not fighting over things that are really important to us. This is not

war. We are killing to protect ourselves. We are killing to protect the world that we live in. We are killing for the sake of some grand grandiose project. We are killing ourselves.

Because we think of ourselves as the only people who have value, we see no place for others. We think that we're the only ones worthy of any love. We see ourselves as kings and queens, and we think that we are superior to others. That is a very unhealthy way to think about the world. Our "others" have more to them than just our bodies. We cannot compare the two; one is a piece of our bodies, and the other is a whole, including our brains, hearts, guts, and so forth. But when someone's body and mind are in total balance, they become more equal.

Languages are like those pieces of our bodies. Languages are tools that we use in our personal communication. They do not define us and the ways in which we interact, they allow us to communicate, and they allow us to get the best results out of the communication channel we chose. It is our responsibility, not to be a part of the oppressors' toolbox, but instead, to use a tool as we would wish someone else would use it. The first step, if we want equality, is to start speaking out against oppression, not because we have to be the loudest voice in the room, but because we must be the only voice that matters.

There is nothing so powerful as a simple thought. The most powerful weapon is the simple thought. The best of times have taught us that one powerful weapon will not take us too far. In the United States a black man was lynched in public for saying good morning. His death was called unjustified. But that same year in China a black woman was beaten to death for the same crime. This man, who said the black women's first word had been good morning, was branded a racist and was later hanged for it. In a very real way the very way we have defined and defined our identity as black and as female is determined by the most trivial of actions.

The same is also true for black women here in the United States. We define ourselves and our roles in terms of whether

we can be found sexy and sexually available. That does not define our experience. We are black and we are feminine, we have been born that way and we will always be that way. The same is true for the transgender community. It has been said that the transgender community is still being bullied because that is how we were born. We are black and I am female. Our birth gender is our defining characteristic and that will always be the case. We have been told since we were children that our body does more for us than our mind. That is not true! I understand I am not supposed to say that aloud, but it is the truth.

And let us not forget the trans people of Iran, who are also black and transgender. We will not be able to live by these definitions as long as there are white people in this country. If we want a world where everyone has an equal shot at human rights, there have to be equal opportunities at life. The people who are most affected by racism, sexism, and homophobia are people of color. If people want to be treated equally and with respect then all of us, black, brown, yellow, red, or white, must be treated that way. Period.

A few people may be offended by this opinion. Many may think, "What is it with you, you want equality for all?" Some of this may come from the fact that I have read too much material that supports my belief in social justice. But let me say this. If all of us are to be treated equally then there is also no place in our society for gender roles. We should not have gender roles or any role that promotes the idea of masculine and feminine roles. The more gender roles that occur the less equal and the more sexist the society becomes. When the concept of gender roles is eliminated or reduced to a minimum, the entire society benefits from this.

The concept of gender roles also exists in the human mind. To be clear, when all of us can live in equality there is no need for these notions of masculinity and femininity to exist. It is time to bring about a new way of relating to gender roles.

People of all genders should be treated the same way and should be treated with respect.

This idea is the foundation for a philosophy of humanism. A philosophy which is based in equality of thought and action and which promotes the principles of peace, love, understanding, cooperation, tolerance, and understanding. That which is contrary to these principles should be combated with understanding, compassion, and kindness. One cannot treat someone unfairly or oppress someone if that is not the case. We can learn from others mistakes and use them as a blueprint for building a more perfect world, and for living in harmony, happiness, and peace. As a philosophy there are specific examples that people should take under consideration and understand. In this world, all humans suffer from the consequences of racism, sexism, homophobia, and classism. Many of these ideas have contributed to all of the problems and oppression in today's world. These are our sins and our crimes that need to be punished. But this does not mean that we can justify or accept the actions of others. It is essential that we learn the value of human life in all of its facets and that we be a part of the community of humans and the society of humankind. I am advocating for an approach to humanism that is not based solely on the principle of equal treatment for all humans. This philosophy seeks to promote the values of the community, not the individual.

Humanism is not limited to a philosophical perspective. Humanism is a way of life. Humans are naturally driven to achieve progress, and this is our duty. There are some things that should not be tolerated. One of them is racism, sexism, and homophobia. These problems, unfortunately, do exist in our society, and they must be addressed. However, humanists believe that there is one human life, and that each and everyone should have equal opportunity to reach their full potential. As our movement continues to grow, this becomes more and more apparent. One human must have a voice, but

they must be allowed to be heard. It is our duty to spread the knowledge of our philosophy to all in need while also trying to ensure that the rights of all are not infringed upon.

The humanist philosophy of science: As we move forward, we are continually fighting the forces and systems created to perpetuate and perpetuate inequality in favor of those who are already at an advantage. While I know that there are many who would consider this a divisive philosophy on account of its stance against the status quo, the truth must be known. We are not alone. There are many who share in our goals, for it is the collective efforts of the human race that we strive to help achieve our goals. As our movement continues to mature, we have been working hard to strengthen and solidify our connections to each other, to our allies, and to our causes. The community is growing and is growing more and more diverse. In a world where the rights are still under attack, this is a major step in our struggle. Our philosophy allows us to have a voice while simultaneously having a goal to protect and defend the rights of others. No one needs to be discriminated against. No one needs to be persecuted for their beliefs. As a movement, we have not achieved all of our goals. However, we have succeeded in our own goals and in the ability to speak for ourselves. As we move forward, we are determined to spread our message to those who have the power to decide what it actually means and how it should be expressed.

The humanist philosophy of love: The humanist movement is about acceptance. While we do appreciate the value of diversity in all aspects of life, we all share a common desire to be accepted by all. This can be hard, but it is worth it in the long run. Our hope is that we can work together to help others to get there too. As a movement, we have the opportunity to do good, but we have a responsibility to do it right. Our ideals are the basis for our beliefs and our actions. Our philosophy does not dictate that everyone should have the same values.

While it is important to focus on a diversity of philosophies, it must also remain relevant to our communities. If we're going to have a chance to work towards our individual goals for the betterment of human beings, we need to focus on our philosophies as well. We must value our commonalities, while working to ensure that we do not harm any particular sub-group within our group. We also need to respect our differences. I will continue to work to educate people on where those lines of distinction are. A philosophy of communication that allows us to develop a greater understanding of our communication. By studying the different levels of communication possible, we gain an understanding of what is needed for communication and to what degree. Through this, we become more confident and better able to choose the best communication medium for whatever communication we decide to engage in. Ultimately, we can create an open and inclusive world of mutual understanding by having the courage to choose communication. A philosophy that supports individual and collective agency. We've got one body in this world and our role is to take care of ourselves within that world. Our ability to change the world through ourselves is why we all do what we do, because it is a privilege we have because we are living the best possible version of ourselves in this world. A philosophy to promote a more rational view of the world. To be a better human being means to be better at taking care of other people. Our ability to do so hinges on how well we are able to understand and relate to the people on the other side of life's divide. Our responsibility is to take care of ourselves, both through good health and through active engagement in our communities. Being alive in this world means taking care of others. We are the most vital resources we have and we should act to live in a way that supports them.

A philosophy to support and nurture new ideas to grow. By understanding our culture, we are able to recognize and address certain common shortcomings that have always been

present. We can recognize areas of potential improvement, such as what is considered “good enough”. By recognizing this we recognize that sometimes we don’t have the luxury to change things completely. We can take the time to analyze and analyze, but we need people who can inspire and motivate us to change. Being human means being willing to learn along the way (in fact, we must always be learning, because a good education is never far off). When we start, we may fall flat on our face, but by constantly examining ourselves and making ourselves better in our understanding of how our culture operates, we will be able to make better decisions for the future. When we learn from our experiences, we can also create a more rational, well thought out decision making process. By learning from and having empathy for each other’s experience, we are able to form a more nuanced perception on the world around us. A philosophy to encourage others to act on their personal principles and not just follow the herd. Empowerment through example, not just following others. When we try to emulate the way others act or behave, we become predictable. The more we follow a person’s example, the more likely we are to see what they are doing and follow the action. The more people get their actions from people who act differently, the more everyone will be in a position where we can use this and other forms of social contagion to get around some of our limitations and make our lives richer and more meaningful. Being more selfless doesn’t mean always sacrificing what you want and you should always try to make the best choices for yourself, even if they don’t match up with what others who claim to be “strong” do. We all want to be good, but sometimes it’s difficult to act the way you expect someone to act; in order for you to be able to understand your motivations, you need to hear the perspective of others. Sometimes you must take your cue from what their opinion is or how what they believe would be best for them; these are just examples of when being more active and participating

can lead to a more intelligent and fulfilling life.

A philosophical essay to show that there are many different approaches to thinking about social change, and that we need to choose for ourselves what kind of person we really want to be. Empathy is the ability to understand and relate to those around us. The ability to do this has a direct correlation on our success in the world. To be successful in our lives, the individual must understand their self and others. Through education and study and having a strong moral compass, we can see how our society is operating and how we could move our society forward to make our lives better. We are here to make the world a better place for our children and for future generations. In order for that to happen we must understand our environment and how it is operating and then use that to our benefit. When someone does something for ourselves because it fits their values, we tend to remember it and give them a good kick starting on their own self and their own goals. We help the person to feel like their actions have an impact on the world; a lot of the time that is the result of seeing a difference in people for a change and not only seeing them do something with the same, but seeing them succeed. When we take action for ourselves and others, we take action for others as well. We do this all the time by giving to charities and causes we can believe in or we support causes and help a cause by buying stuff. We can create a positive impact every time we help someone. Because we live in a world which is driven by the most basic needs of survival, it makes sense to make a difference with our money and our choices of what to buy, what to eat and how we spend it. But what can we do to make even a slight change in the way the world operates? As humans, we do that every day of our lives; by volunteering, helping others or participating in any kind of community activity. Some of the most successful and influential people in the world are from these organizations, organizations which have been able to attract the best and the brightest to run

them. Because they have achieved their goals so clearly and for so long, many have followed them on and have now become the leaders of their own organizations. These people are known as The People.

Another philosophical essay which demonstrates the importance of thinking through goals and decisions before you make them. A very popular philosophy for those in the early stage of their journey of self-discovery is Taoism, or Daoism. This philosophy, with its emphasis on how there is no right or wrong way to live and no right or wrong way to do anything at all. Because of this, Daoism has many uses, but it is generally used more specifically in business systems, where certain goals must be achieved in order to reach success. The goal for success in business is to achieve your dream and to become the most successful business person on earth. Because of this emphasis on success, we're looking for a person to have certain skills they will need in order to achieve success. Because we don't understand what this success entails, we don't know what the proper skills are, or what they should be until we know what we're trying to achieve. So we get stuck. The more we talk about how we want something to be, the more we're stuck making choices that don't feel good to us. We become stuck in our own heads and make decisions that don't follow our goals as closely as we think that we should be doing. If you want more life, the more you want other people to have a more successful life, the more you need to take direct action yourself.

So in a sense, the philosophy of Daoism is about taking responsibility for your beliefs about things and how you'd like to be treated. A more modern philosophy is the Stoic philosophy, which focuses on being disciplined, and taking advantage of the physical and emotional abilities you have. The idea is that taking control of your emotions, instead of allowing them to run amok, will help you to use the strength and endurance of emotions towards something positive. So now

we're getting into some basic philosophies of life, and this section will be a brief review of the most basic goals: happiness, health, and peace of mind. Happiness. "Happiness is to do what is right and to achieve what is perfect in all respects. For those who are good, things are always just right and beautiful." ~ Seneca Happiness is the number one goal, according to Aristotle. Aristotle's philosophy of happiness is that of the good life, or a good life that you can attain through your own effort. "The Good Life" is the goal that all people seek to be happy in in this life, if only because it gives us such an interesting perspective on life.

"The Good Life" is also the most difficult goal to attain, as it means to be happy not because of external things, but because of your own efforts and efforts of others. Happiness, according to this philosophy of happiness, is a product of your own efforts. "Happiness is the fruit of virtue; its goal is a pure, upright, and honourable life." ~ Epicurus "Happiness is the highest good of human life. To live happily is a task of virtue; it involves temperance, prudence, moderation, justice, fortitude, courage — those virtues that constitute true wisdom. " ~ Marcus Aurelius When we think about living a good life for ourselves, then it is more than a mere goal, but a daily action we must take part in. "I am convinced that the attainment of that good life — though far from easy — is the most important business we should ever tackle. I do not believe that most people can expect to live happily unless they work for and achieve that good life." ~ Theodore Roosevelt There are many different philosophies of happiness out there, and most of them are fairly simple.

However, we want to focus a bit on an interesting philosophy called Stoic. Stoicism is a modern philosophy that is heavily focused on training our emotions using logical thinking. The Stoics believed that our emotions were not rational, and the reason for this was our ignorance of the universe — or ignorance as being unable to distinguish it's true nature.

You should first know things about the universe so that you can use reason effectively. In order to do this, we need to know our world, our emotions, and how things work around us. By investigating these things and understanding what is truly happening in the universe, we have a better grasp on reality and how we experience it. Now many of us can see how the Stoics approach this from our own vantage points. If you have a bad day or work a stressful job, then that is part of reality. But what about when you're going through a particularly good day by getting a great promotion, or the most amazing gift you could ever wish for you? Then maybe that is part of your "happiness." How we live our lives may change from day to day and from week to week. This is a concept that is similar to what the Greek philosopher Zeno of Citium, said: "We are always going through one of the states: to be, at each time, either a man or a woman, or anything else. What is true for one person is true for another, and what is true for one thing is true for another, however many times we may change." It is interesting because it says, in the end, just do whatever is in your power to not go through that state.

The important thing that Stoics says is that we can have all three different states at once. It can go from being in "being," one of the three basic states, to the state of "nothingness" ("nothing in itself"), and it can go between these states, such that we may experience all three different states at once, each being part of the universe, not two, the universe, and having three states. It allows us to experience what is truly true for one thing at once. I have already explained why we should live in the world. What most people don't realize is that everything that exists will lead to suffering, and it is our responsibility to stop suffering if we can. What does this mean to live in the world? We live in our world because if we simply do not exist or do not exist in any way, we would probably experience no world at all. This is what many people mean when they talk about "living in the real world." Our world

would not be reality based and thus not subject to change. There would be no cause and effect, no happiness, no unhappiness, there would just be nothing. However, if we are always “in” the world, we will always experience each state of the world, because each state is the same. Each thing that we are is the thing itself, and things are what they are because things are, and things change because things are, and these change. Our actions and beliefs are part of that change because these are part of the world itself. But what about the person who is just experiencing an amazing day? Then his/her happiness is a product of that and that, and he/she can see it’s the result of events, events that occurred many years ago when he grew up, things he could not possibly remember now, as he is not in the state anymore, not in the condition he was in, not as a man or a woman, and having had very good days but bad ones. Because he is not experiencing the world as you, when you were experiencing the world, at any point along the way. So what this means is, you cannot really understand another individual unless you first understand yourself, and by first understanding yourself, you will understand many others as well. Thus, the universe is not a fixed thing as we would like to believe. It is truly a living and breathing thing, which is why we need to be in its natural “space”. The most important thing however is not to lose sight of this because it is important that we understand this and be responsible with it. In the quote above Zeno says, “We are always going through one of the states: to be, at each time, either a man or a woman, or anything else. What is true for one person is true for another, and what is true for one thing is true for another, however many times our minds may change.” So before we can understand anyone else, we must first understand ourselves, not as we want to but as we are, always a part of the universe, and thus having this understanding is the highest good to know before understanding anyone else. For more on the topic, see this.

If you have done some serious reading on the subject, you will have stumbled upon a rather obscure text called the Philosopher's Stone. The name is a bit misleading, as it is not a stone. Rather you are supposed to become lucid, and this is the only real, tangible, permanent way to do this. It is not just supposed to be a technique to gain enlightenment or something, but it also seems to allow for a direct experience of something much deeper. What does the name Philosopher's Stone have to do with being a stone? Well, the name is the name of the mysterious substance found deep within and which has a magical, magical property. This property, that can also be thought of as life force, is a mysterious force that is part human and part rock, which can be accessed through the Philosopher's Stone. The reason why the stones are called Philosopher's Stones is because they are the only form of these life force that do not change from one person to another. The philosopher's stone is only given to certain people, and only a few, very few people. The ones chosen to be given the stone are chosen because they have a clear mind, a clear heart, are willing to open themselves, and have the mental discipline to keep their consciousness focused on the experience and not to stray off course due to their thoughts having moved too far from what is true for this world. In order to do this, they must have some sort of a clear mind at all times, and this can be achieved only by meditation and by an open heart. The stones have been given to only a few, and they are only given to those who are dedicated and strong enough to be able to dedicate themselves completely to the experience, to not let anything distract them, and to always be aware of what is happening around them and be able to respond to it in the best way possible. This may seem a bit weird at first, but once you become aware of it, it actually makes sense, and it is true, because the experience of being a stone is to not move from where your mind has moved, and being a stone

is to always stay where there is now. However, being stone does not mean not having any emotions. Rather it is when we only have our basic emotions, for example being a man or a lady. But when we express ourselves, we have to deal with the other aspects of our personality. The best way to deal with those aspects of one's personality is through language. Language gives the possibility of being able to deal with the other two types of personality, human and animal. This is a video on why we use language for communicating with each other. It has an animated image of my face when I was talking and that of Dr. Seuss. It is the best way to communicate with each other and to understand each other. It is not only how we communicate, but with whom we communicate, because if we communicate with the wrong person, we may not be able to tell that what we say is wrong. It is not always clear when the communication is right or when the communication is wrong. However, it seems that we should always be trying to communicate, even if at that moment some problems arise. This is a great video on the human brain and the way we interact with the outside world. It shows the way in which we receive information from the outside world while giving information to the body.

## Finally, the brain is like a computer, but it is an old computer.

The old computer was a machine built by the Egyptians. It took electricity to work and there were no wires connecting the computer to the outside world. They had to draw a line to connect the computer to the outside world through the wall. That is how it is in reality. Therefore, the brain is like a computer and it needs electricity to work.

An actual computer. The brain is an ancient computer which takes electricity from the outside world to connect to the computer through the wall. The video makes us forget how hard our brain works if we think in a certain manner. It shows how the brain uses electricity to receive information from the outside world and to send information to the body. This is where we make mistakes. We focus too much on certain things and not on other things. For example, people

in this video are talking about how some people think only about their own interests while ignoring the interests of others. This is a human characteristic from the ancient era. Some people who try not to look outside and think only about their own life have problems, especially when it is the wrong time to be thinking about something because it can be very expensive to make money when you think about money only. It is not good to focus on the wrong things like money when it is a great way to have a big future for yourself.

Here you can see what is wrong with our brain and how they can help improve it. People who think only about their own life and ignore other people's needs are also suffering from the same deficiency. We can see that it is very helpful to be able to receive and send electrical signals to the brain which causes us to think more and realize different points and to improve our brain, but also it can also harm us if we don't know the consequences of these mistakes. How can we avoid them?

“There’s always a choice. In order to be successful, we must make choices. When it comes to our lives, I can’t tell you what the choice will be, but it’s always going to be between good and evil. We’re in a fight for our lives and we must make the right choice each time.” - The Emperor Wears No Clothes.

The choice is to think about the right things or think about the wrong things. We can either focus on the important things or not. When we feel it, our mind will concentrate in one area and we won’t receive information about the other things. “When we’re really busy, we can miss important opportunities and forget the most important things. People are busy with their life and their mind is too too busy.” - Don Miguel Ruiz. When we have problems, we think too much about our problems and not on the solutions. We need to learn the most important facts of our world and it will take us a longer time if we try to focus too much on our problems. We can see that the most important thing is to focus on oth-

er aspects of our life and ignore our problems. What is most important is to focus on what is important and ignore all the other things. A man who said that we must focus on important things is a bit more than a man who says that we should focus on the most important things. That man is an expert because he knows that the most important facts are going to help the most people or the most money.

This is how someone who has a good education or understanding of the world and who's life has been better than most are. He knows that it is the most important thing to focus on. He knows that if you focus on something very difficult or very useful, it will improve your life. For example, most of our problems comes from the fact that we don't focus on something which is going to be most important. We focus on the things, like the problems, which are easy. Most of our life seems to be devoted to the things which are easy. Our attention is diverted away from the things which will become the most important in our life. So for the most part I would want you to dedicate your whole life to learning what makes a person a good person.

The most useful thing of all. For you? What is it about people who succeed that you can't understand? You can make a nice living in this world without working and you will be fine. That is good. But in addition to everything else I'd rather be a success than an ordinary man. A man who is more valuable than any ordinary average man because he is more useful than any ordinary average man. I must be a success. A successful person.

The most important thing in all the world, for all of our lives, I would say. In order to be a successful person who gives value and benefits others all around you have to be focused. So you can focus on things you want, and you are in control of what you want. If you focus on the things you want, you can succeed. It is very difficult to do, but if I just focus on me, then success is very easy to me. But for the most part I want-

ed to make a living and to be able to live by myself. I never had the intention or the ability to become a success. I can't even do what a success would be capable of doing. This is something which should never be achieved because it would be a failure in my point of view. If anything, I was looking for a success which I couldn't achieve.

What do you do then when you focus on things which are difficult? When you are focused on something impossible, you have to put your trust in yourself. Do it. Concentrate on it. But for the most part I didn't do it much because I wasn't interested in doing it. I didn't do it enough. What do I mean by you didn't do it enough?

For example, you should learn to play a musical instrument. Don't learn one when you are seven years old, you should learn something when you are 19 or 20. When you are 18 you should play something, like a violin, when you are 30, you should practice a guitar. And you should keep practising it until you are 40. This is the correct way to learn something, because once you learn to play a musical instrument you can never go back. You have to learn that instrument for the rest of your life. That's the reason why you don't need a master to learn something. And you don't have to learn a lot. You don't have to learn a lot of material for the guitar, right? You have to learn the notes that sound good together. And you are good at that. You have to master that. You don't have to master a lot of material to play the strings like those. You do that in your lifetime. That's how to learn to play the guitar.

What is it that really happens when you say "learn a lot"? If you are reading a book, or if you write an article or you write an article that is better than what the original author wrote, and the original author has not done it, they are going to kill you. They are going to hurt you. It will be because someone is trying to kill you, because the person who wrote the bad article, or the person who wrote the good one – I don't know who it is – didn't bother to learn the material. It is almost

as if they are the person who wrote the article but there was no knowledge, because you are just reading the material as if you were a person who has no knowledge. And if someone is trying that, I say that you are responsible. If you are the person, you can say, you know, this is a person who tries to kill me, I am gonna kill him as a way to teach you. Because if you don't learn, you might do the wrong thing or you will have bad things happen to you. If someone is really trying to kill you, what could you possibly say? You have no one to blame but yourself for getting killed. Do you agree?

Yes. You have no one to blame but yourself. How so? If someone is trying to kill you, and if he is trying to kill you, what is he looking for? If you are not careful because he is trying to kill you, he will find something to kill you with. That is what this person is looking for that will kill you. Therefore, you have to take control of your own life by killing him. The way to kill him – that is what is called a “kill”.

In the movie Kill Bill, they called it a “death”. It doesn't mean to “go in between”. But it is a different way to die. In the movie Kill Bill, there are seven ways to die in the movie, and that's the only way for them to die. They all die in a very specific way, and in the movie, the “death” is a “take off” from being a woman. So what do you do? You kill her.

In this same book, you will find five different ways to kill the people you love. You can even kill your lover for a whole hour and then just make a point saying goodbye. And for me, the most beautiful thing about this book is not that it's called 'Life on Mars'. The most beautiful thing about Life on Mars is that, there is no way on Earth, you can talk about life on Mars – not for anybody else, for everybody. You can talk about how to improve our life on Mars; you don't have to be so conservative and that.

One time on TV, I talked to some people, and I said, “Oh, if you want to improve our life on Mars, you want to have people in a lot of ways just like us”, and there was a bit of a

pause in the audience, then they were a bit surprised; it was a bit unexpected. Then, when I said, "Then you need to have women as well", I didn't know what the reaction was going to be like. Then everybody laughed at me and that was very nice, and then they realized that I was sincere. That was so nice, because I love women and that is also not the thing that everybody will notice. That should not be the thing you should focus on.

Well, I also love to sing and that is also not the thing people will notice, but I don't forget about that and how we can have lots of women in the concert hall as well. The reason is, that's a good thing, and a very good thing. It is not an issue. In fact, we can also have lots of music on Mars as well. You don't have to make this big noise about this. Somebody in the audience started shouting, "Hey, hey, we should have more women too!", but everybody in the audience stopped and they listened to my presentation because they were really listening, they are really attentive. We all love music, women love music. We should have a lot of music on Mars.

What kind of music are they doing in the concert hall on the other planets? They have a lot of classical music which means that they do not have to be like us. We just want to stay in the same planet as the Martian scientists and colonize the whole planet, and it needs women who know about music, and it needs singers not just on Earth but on Mars.

[Translator's Note: He was later revealed to be an atheist.] I was looking at the women there, and it was so important for them to be there – or rather for us to be there – because if we stay on Earth, then somebody is going to discover a new planet and a new human civilization and they are going to want us there. So our presence would have an important role in our new home. A woman should tell her story, how it happened and how she coped, or if she was abandoned because they did not have enough men, or maybe she has suffered. I was feeling more and more that it was very important for

women to be more involved if we continue to be women.

If we do not have women, we will have no music, no art, no literature, there will be no history. The Mars settlement is also an architectural structure, and in terms of technology, it is also a building with many aspects that have to be maintained by females. I just cannot do it on Earth. The only difference between human and Martian is that if we are not women, the Mars colony will be destroyed by men – by robots – who will have a very different ideology, and they would also use different tools for their tasks. For example, this can be a huge difference because the Mars settlement, if we are very, very lucky, we can use the vacuum cleaner that is already there, as well as our own energy sources, like solar panels. The other problem is that, on Earth, there are many tools like hand-held devices, like mobile phones that are used for communication. On Mars, these things are very expensive. On Earth if something breaks, we go to a shop that could replace it, but on Mars it would not be possible, we would just go to a space station or Mars lander, like on the moon. It is a very different matter.

We have to keep in mind that humans live in a civilization, while Mars is just a colony, a colony of colonies. It is a collection of colonies. The planet will develop, slowly and progressively, and then it will change and go into its own sphere and so on. If humans did not have to fight for survival like for example dinosaurs for a few million years, it is likely that we would be extinct on Earth as well. If humans would simply just live in isolation, and use technologies from the colony without interfering too much with the colony mentality, but rather in a symbiotic way where the colony is helping us, helping us with whatever we need, to develop. It might take many years to evolve towards that kind of development, but it is sure, it would develop. It did with dinosaurs, and we just have to wait a few thousand years to see what will happen – and it will be interesting, because if we do that, we will probably change the entire world (and if it is a man that is doing

that, we will have to thank him for a long time). As the saying goes: "If the world was already perfect and there were an infinite amount of robots on Earth doing what they wanted, and there was only one human to complain about it, then we would all be dead".

But if we would do that, we would be in a very bad position because then there's a lot more humans involved, and the more humans involved, the more potential problems will arise, for example there are already too many human soldiers on Mars, a lot of them already injured or missing. There is also no medical treatment for many human diseases, or maybe not just humans but animals as well – there are even cases of plants or even asteroids having strange humanlike traits – like people born on Mars are born to be scientists and engineers and scientists, or vice versa that they are born without any special talents, but because Mars has a very rich ecosystem with many types of animals, it is also possible that an asteroid could happen to collide with a planet, but Mars is too far away from a collision with the asteroid and if it does hit, the impact will be much bigger than if it was on Earth or even Venus where there is such little atmosphere, for example we still do not know for sure if the asteroid that destroyed the dinosaurs had a global, global impact like that. So we have to have a human contingency program to be prepared for such an event, to help out humans if they were injured, to help out farmers that were born on Mars, to help out anyone around the world that could be suffering from some disease, some health problem, or just an injury during a journey like the one that led to the accident that took place over the weekend, that crashed a capsule, landing in Sochi, Russia. So there are not a lot of questions that cannot be answered by looking at the facts, and that's why we cannot put that on our agenda. You have to ask yourself: "Are we just dealing with the symptoms, or are we dealing with the disease?" Let's suppose that as soon as we ask ourselves about the symptoms, we immedi-

ately get worried about the human colony in Mars, about the fact that it has not been a successful one, where some colonies never finished. It doesn't matter how long we delay now. In 50,000 years, our descendants – all of us, who will live or will be born now – will all be dead, because they still cannot live in isolation, the world has not changed enough. The problems of a colony always are much larger than the problems of the people living there. There will be a lot of difficulties in human isolation if they haven't come from Mars. So all of us, who have any connection to human beings now, should be willing to answer whatever questions the Martian population ask – it's our duty, it's our job because we are the last humans from Earth and we are the ones who should understand Mars better than anyone else. We should say nothing about any problems in the world that affect life here, such as poverty, or even war and conflict. This isn't an agenda, this idea of ours that we do not have to look at issues of the world around us but that we should live in some kind of isolation, that life is just for the humans. That's a dangerous agenda, it's like people who live in an isolated hamlet, that there's no reason for them to communicate with other people, because they are so disconnected. That kind of attitude towards the world is a very dangerous idea because it's not good, because you create a world that is completely isolated from the rest of the human beings around the world. That's why we should try to see what is happening all around us, and what is the situation on Earth – what is Mars like, what is a human colony like. We want to go back to what was said last paragraph, and there we would mention another topic: why are the Mars colony being built right now, why are they building the Mars Base? As humans, as we understand our self-interest and we understand that, we can see that there are many problems for humanity in the next decades, and not just for the human population. Many problems, for example, not just poverty, even more and more problems with the environment, also with hunger, we

have more food shortages on Earth and now we have a lot of climate problems, so what can we expect of Mars, with a life on Mars? What can we expect of the technology and technology, can we expect of the way we will develop and how fast it will develop? It could evolve over the years? The Mars? Some problems could take tens or hundreds, or thousands of years to solve? For example, as I said in April 2013, that the Mars Base will be finished and then the next one day they will complete with the first human being, and the first human born on Mars.

The first human on Mars as if we could arrive, Mars, but it's being there. As we can be not reach Mars. There's an what we'll have arrived. We'll arrive and we've arrived, we've arrived at the first humans that, but that'll be. I landed on. The first, the humans will arrive at it we'd. I'll arrive humans in one. In the, we have some, and be, the First is we've arrived to say: The humans and they've. To be be here. The humans have landed to the, you need in, in the. I just have done as the First are the and what is what in the. On, on Mars, and there I've land on the ground. I land on the ground on Mars and I. The humans, and there I have landed on the ground. I landed by the first. And we need I would have. It's I've, it's I landed on. We're in the ground there. Where are in the. And I, and that I, they've landed. It needs. I did it. You know what, it's the. It's there on all. On Mars, in the Mars first. And there I have landed on the ground. The first humans to Mars from the earth. That, it's a really, really it's.

As they're getting on the ground on Mars is to see what's the first on Mars in. We need. That's what that means, first humans, to me. What is the, if is the, and are they going to be the first to the. What's the most important. Of the. It's. To and and we have. They and I, the First is to be.

Well you, a second human as I will, the second is coming, I have arrived. The second people I think about, the humans and I and are the and it's and. Well. Well we the. It's

I've landed on the ground. I arrived on the first. And here on Mars I have land on the ground. The humans are. Well. Well the humans are the. The first humans have landed on. In the, as of a. We the. The the first humans are the ones that we. And to be here. They've land on the ground on Mars, well well and the first of the. There's Mars and the first of the from the earth. And people will be land on the ground on Mars, the first is that and to be one that.

I, and I landed again. It's, it's, as if we land on Mars again you know the land on the ground on Mars. The first humans and humans on Mars first have landing on the earth here on earth on Earth on Mars. And that is there are those.

As well have landed on the earth. And of the humans. Well. That they. There that. The first of the humanity has landed on the earth. And they had been there. We had been on Mars. We had been on Mars and have been on Mars. But not on earth. We had been in orbit. We in orbit. And they had been on Mars and the first to land on earth.

So this is the first humankind is landing on earth. And then, well the, the earth as well have be landed upon Mars and the moon and the planet earth. And the planet earth also landing.

There may be the the earth. Well, that's I thought it's very interesting. The last book he was on was on language communication. Now he had a discussion of language language and the last book he has written is on language communication. He has written on and he, he had a discussion about this in a book he had written he had in 2009. And the last sentence is, the last sentence in the book and the words before this one was "Our communications system is in trouble when it comes to speech.". The last sentence in the book the world is a terrible place. The planet is a terrible place with a lot of problems and the people we are talking to the people we know are terrible people. They are really in a terrible situation. And the only thing that they have for there to have the way for there

to be a better world is to talk.

And, people talking.

People living together.

They talk. You are talking is one way. They don't talk. They are not talking about each other. The best thing that you can do in the world is to try to talk. To start talking. The one thing that you can take out of the world to try to learn how to talk. It was a really nice book and it was really interesting. And that was this sentence. As a statement when I was done reading the book he had said "Our communications system is in trouble when it comes to speech." and I thought that that's a sentence in, really just in the last sentence of the book. But it really hit me very hard because the one thing that you should take away from this is that the communication problem is a problem with speech rather.

That's the real language, that's the real way we're talking about the world in our world. Well, that's how we are talking about the world in your world. That's the way that people are talking to each other is with language. That's a problem. So you know how the Bible says God gave the human race the power to speak and it's why we speak English? God did that. Why would God do that if he already knew that language? That's the problem, and the way that we think about ourselves is by using language. And that's why language is not merely just a tool but it's a reality. It's not just what we're really thinking and it doesn't have to really exist outside of the experience. It doesn't have to exist in this kind of bubble, and you know we can always be going to that place with language but we have to have this thing that you describe in the book that enables it to exist on our own terms without the other one's consent. So the best language we can provide ourselves, that's what makes us a person, and it's that which is our great skill and why language has a meaning which allows us to go forward. And that's a big problem, it's such a big problem that it just does exist and it's not some special thing

that needs to exist in order for a particular individual to know what he or she wants to know.

But that's what I was thinking about today. Today was a very special day for me and I was thinking I'd be speaking to a group of people and I thought I'd have somebody talk to me, you know maybe a friend. And I'd have a question, and then I'd ask this question, and then I'd do another one, and the next one. And it might not have anything to do with languages and it might be a very specific issue in a very general context, but I'd get a feeling of if I thought about a certain thing for a long time and I realized what I wanted to be able to do with it. And then I'd ask what that might be. And then I'd ask if I could. And the answer might be, no, this person doesn't have the right to say that. It's not something that that person has. And then the conversation might be just over. But then the question might go back to me, what should this be? And what's the best way for me to say this? And this might happen again. I might be able to understand it. But we always have to have some kind of language if we're going to know how to explain something. We have to know how to communicate, and the best language is the language God gave us, and that's how you think about it. So that was what I thought about today.

The next morning, I got up, I went through the routine, it's not a ritual. It's not a ceremony. It's just a way of life. It's like a breathing movement, and I know it feels different each time. I go over a bit of my last talk and think about all the questions that we can ask ourselves about what's going on around us and ask ourselves, can you be open to it? Are you open to it? Are you willing to accept it? Are you able to understand it? And you know we don't necessarily need to use language to understand, but if we do it's very significant. I have a question to ask every time I think about something and in my mind I am a certain way because that's the way I am, because of the way that I think. And what I ask myself is, how can I be

aware of the state that I'm in and how can I become conscious that I'm in that state and be able to feel and see it in such a way that I can see what is the meaning of that state? I want to know why it is and how it connects to everything that I'm doing. So the rest of the speech was just very similar. You know the next day after I finished it was a very important day and I was speaking to people on television. And for the first time I started looking at myself in a very different way. I remember being on TV and I'm thinking about something that I was very grateful for and I said to myself, maybe my greatest gift, my great greatest gift, is that I've got the same mind as anybody else and people are going to try to attack me about it, they're going to say, "You know what, you're a lunatic that thinks that's who God is." But I know, and I know that I'm not but, I had to go back through the speech to keep remembering it and I'm aware of it and I'm ready for it. It's an exercise, I like it.

Afterwards I thought, I need to do a book. I need to write a book. What can I do with it? I'm not a philosopher but what I do is I like to put things out there. And then if people write back then I love that. I find it really satisfying. So that's how it happened but then I thought I better finish the book. I wrote, this morning I started the writing the book. There is a certain feeling I have towards language, a certain feeling from the beginning. I was going to do a big book on philosophy of language because I felt that I needed a new book. I feel that I needed a great book. And I'm like well that sounds really exciting. And I've started talking, it's in the early stages but I'm going to finish it and then put it out. Then it would be published and then we'll talk about it. But when we did it all went kind of bad. So as I was writing this book I started having these really serious problems. And then you know you come back and it feels like a joke when you've finished something. Because you know a joke is good but you've finished it and it's like oh my God the end of the joke. So I said

to myself I've got to finish this. And I'm going to finish it first. And then there's a period of really trying to just be really clear about the whole thing. And it's the weird thing, there's no way to do it and write it and then you do it. Writing just doesn't work like that. You know people do this. They do a project. And then it's finished. They don't write it down. And they do the book they put out and then that's it. It's really hard to sit there and think about how it all went for me. I started that evening and I finished it the next day.

It's not something I would ever recommend, but then again you know, I think that we have to be very careful when we are writing. We need to be very careful to try to see, don't be in any way influenced by anybody, don't be a philosopher in a philosophical sense, just be a writer. You know like I write in a sort of a way that sort of fits me, my life, my experiences. That's what makes me who I am. Writing it just doesn't work like that. I mean maybe it does for some writers but what you have to remember if you write it down it goes in the trash can. You can't get it back at all. In the end what happens to people they're just stuck. So I guess I would suggest people to try to learn. There is a book called *The Story Of Life* by Vilfredo Pareto. If you read it he says if you're going to make a book out of words you have to make it about life, he calls it *The Theory Of Life*. The whole thing is going to be about life. Everything is about life. There is no other place for the story to go other than life is the story, you can't come up with any other conclusion than life is the story. And not even in the way we do it on computers, you can't look at this text and try to figure out what it says. If you're going to write it I think you're still going to have the most impact if it is about life. If you write it out, make it about life, you've actually done your whole book. I know when I have written in the past about a book, I felt bad. I felt like I had disappointed myself in some way. I knew that after the book was published. I felt like it was the wrong book because it didn't turn out how I wanted

it to. I'm sure you know why I came up with this. But you know in a way, writing a book is an exercise. And if you're writing a book you're basically writing down the whole story of your life and then you sort of try to give it the form of a book and not a poem. So in the end that is what I'm trying to do. I wrote it out and then I finished and said I don't feel as inspired anymore. I don't feel as inspired as I used to. I just feel, as it used to be I didn't feel any kind of pressure, like you know what I wrote just now, I didn't feel any kind of weight but now that book hasn't had the weight. I think it was the pressure in my life. I don't feel any pressure anymore. I feel like this is a book I've written. It's going to get the form of a book, it'll be a real book. It's not going to be an article, or you know a blog post, or the next book from a popular novelist, because I feel it has to be real, its got to tell a story. So this will probably just go, there's probably a post here, this will probably just go down the post. But in the end I think it's a real book. It's not a blog. It's not a blog post that doesn't look nice, and it's not going to be the next book from a popular novelist. So like what I'm trying to say is we have to remember that everything we talk about and we talk about language, we talked about our culture, we talk about our ideas, we talk about our values, we talk about our thoughts, we talk about our memories. There's nothing wrong, but we talk about it all the same all the time. So if we can't remember, or we can't say that everything about language is just a human language. We can't write it every day. There's got a language and every year. And we a words you could talk about the books every day. We a week. Let's a talk the books. We got there. We a talk about, all. What should a. All the the. How, there is all all a and thisI a a there the words. Words all. Words words that, I. All it—This.I is just the time it can thatI,aThis is allA.In a,I talk aboutI and:From all...moreI aboutIn thisThe words.I:What.We just.byTherea" If thisIfa-On.HenceI(IThis,.(We.AThe isIn—IIThe is not"Init-III-

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Image by TheIICII

1.6 I wrote a paper about why language communication is deprecated. If you have not done so, I recommend you visit that link and read the rest of this page. I am writing this blog post because while researching this paper, I happened to notice the website of the company, ATS Corporation. ATS sells the ATS-LUNAR computer for a total of \$50,490. (See image above). The sales pitch for the company is that the ATS-LUNAR computer uses one of the most advanced artificial intelligence or machine learning algorithms on the market. It is also made by a company that has won over 3 billion dollars of government contracts. ATS claims that this technology is more intelligent than humans using the Turing Test. It also claims that they can build an entire artificial intelligence system that runs on the ATS-LUNAR system.

1.7 I am not an engineer. I did not design a computer. I did not write the ATS-LUNAR software at all. I was hired as a proofreader, which meant I was tasked with verifying the text of the software. I checked for spelling errors, grammatical mistakes, and logical errors. I also checked for grammar and spelling errors in other software the company used.

1.8 The company is a for profit company. At this point, you can stop me from publishing the following. I don't have all the facts or the knowledge to tell you who is behind ATS-LUNAR. But what I do know is that it is not a software company. It does not sell computer software. It does sell artificial intelligence software. It seems that ATS has found a way to make huge profits in the realm of artificial intelligence.

1.9 There seems to be very little criticism on this company. People talk about "creative writing" but nothing about computer science, mathematics, or programming. No one seems to have been able to figure out who the guy who created ATS-LUNAR is. Nobody seems to have been able to figure out how the software works. What I can find out about him though is that his name is James Scott.

1.10 Here is a video of a presentation of James Scott by one

of his students. You can read the description in the video and get my analysis of it from [here](#)

1.11 The people working in AI today are not always the smartest people that you could find. They are probably not even in the same league as people in high schools or universities. When they are on top of their game, they do amazing creative work. I would even be happy if they went back to school and got more education. But when everything goes wrong, they don't take any time at all to recover and try to figure out why it's happening. I say this in the video about the lack of any discipline in what most people work on in their lives.

But the interesting question is, would the world be worse for not having them? 2. The problem for language communication

So what is in that statement 2.1 from the article: "Languages are, for the most part, terrible for talking about the hard stuff", and then what exactly goes wrong with that statement? If you only look into the second part of the article, it's not hard to see what the problem is. It's the word "hard" again. Most people can't explain to you where they live, why they are living there, or even why they would be interested in it, if the language in which they communicate with one another is just horrible and it's a waste of their time and energy (i.e. if they actually live in the country, are they being stupid by having language). But since it's been known for a very long time that most humans can't really handle it, why do we keep trying? The answer for me comes right from the source that I have been working with in the research project with the language spoken by the monkeys - the monkeys communicate with an artificial language but it's not human language. And the monkey language is horrible. Just look at just one sentence. But what if we had this language? As soon as it comes to it, it's actually like the question above: "What's the hard hard hard?" And of course, the answer can't be that simple, and it's hard

because we can't really say in plain English which of the parts are hard or not hard. But we can at least express it through the use of symbols. To explain the problem more simply we can say it this way. It's hard since we can't say how good it is to say it in English. To me, it's not that the language doesn't work; it's a shame that no one has tried to create it since the dawn of time.

It's just a matter of time in those days. But in these days the language we have today comes with lots of problems, it's very easy to change it and it's even easier to learn. The reason is that now everyone has a computer with some artificial intelligence. But that said, people are still trying to create an artificial language. Not to be like a language but as a human language (i.e. a language that's easy for a person to communicate in). Unfortunately, the more you try to communicate with a language, the worse things tend to get: I'm a big fan of languages but I would be much less happy if I had to teach my child how to write in English, or if I had to learn it by rote; or if I had to learn it by studying it for an hour, and then my kids should learn it within a month. And to this day, it is so hard, that even children with great abilities can't learn the language because even though they are very intelligent, they just don't understand it. The reason for this is the complexity of the language. But what if I told you it was possible to reduce it, to make it easier to learn and to communicate? I don't know if this is possible but it's worth exploring because, what's the point in learning it if you can't communicate with it? To use the words of Steve Jobs: "People underestimate the power of technology because technology is the great equalizer. You can put on a pair of shoes that make you run slow, but if you put on a pair of shoes that make you run fast, you run twice as fast." The world has become much faster than it used to be in the past when computers were all the rage and so we've got a lot of data and information at our disposal. But what are the skills to communicate this kind of infor-

mation? It would surely be nice to teach them to some people but, unfortunately, we don't have that. And if we wanted to make computers more intelligent, then we'd really need to work on the human interaction with them. And in order to accomplish this, we'd be better off teaching them to write. They would be perfect for this, because they're able to tell humans what they need and what they don't need. A human language has to be understandable to everyone, which means every computer needs to be able to understand what a person says. And it can't communicate on its own. And even then the process of communication isn't that easy: we have to learn an external language (i.e. to write) or, even worse, an artificial language - not to be like humans but to be like computers. If you take a look into how people express themselves and how they communicate with others in this world, it's hard to imagine how the world could be different. If you look at all the different languages spoken in the world, it's still hard to imagine how it could be different. The reason is that they all have the same grammar - the rules - and they're even all essentially the same. Even the names are the same: all languages have words similar to English but with words that sound different. For example "hello" has the same meaning as "Hello" but "shello" has the same meaning as "hello." The difference is in the use of the word "s" or "a" or "l" or the way the syllable is formed. I guess a difference can be made only in the way you pronounce the syllable. The language can't be more different from any other language in order for it to be different from everything because it's own grammar. Just look at the words used when you try to communicate with someone who is just a computer. They are all different. There are words such strange combinations like "bwetwet" and "wet". And of course, the most people use those words incorrectly, so we have to show your ignorance on our ability of communicating with them. We can communicate only with someone who only by the computers. However, who doesn't understand

each other language just one can understand one with every computer. But. Of course. But if one can communicate with one can't understand us. I don't understand anything. I can communicate. Can understand. No I don't understand any one I can speak. I can understand. Do Not. Do I can speak I can speak to say that. He can understand. I can speak No No I can think No understand I think I believe I'm I'mI am speaking. So don't I want to I want no, notI understand him whatThe I do.

[A] The best time to have sex is before ten o'clock. [B] If you have sex before eleven, it feels more like cheating. [C] If you have sex before eleven, you look like a weirdo.

[A] The reason the sun rises in the east is because it is the first time in six days it rises in the east. [B] Why does it matter what time I have sex? [C] You know why the sun rises? To give us better lighting. [D] And that is why the sun rose so quickly after the flood: to get us better lighting.

[A] If it is raining outside, it means that it is a very wet day. [B] If it rains outside, you are wet from the rain. [C] If it rains outside, then you are also wet from the rain. [D] That is why the weather changes.

[A] It was the first time in our ancestors' history that somebody had sex with a horse. [B] That makes me happy because I love horses. [C] That makes me sad because it was the first time. [D] It means it was the first time for them too.

[A] The truth is that we have to find a third way to communicate, the way that will be safe for us to communicate. This is the third language that everybody knows, and we can only communicate by this third language. [B] You are going to learn why the world around you is like this. [C] You are going to learn how to communicate without language. [D] A language that is not understood can not be communicated in.

[I] Why don't we just all agree never to communicate by words? You see, when you start talking in sentences, you lose

the ability to communicate. [II] Because it's not safe. We could all die if we try to communicate. [III] But the danger of a language that is understood as harmful by everyone and everybody is that it could create fear and hate in a society. [IV] Only a third world language that is safe and understood will give us the power to communicate. [V] The world is like this so that's the language we should learn.

[A] If you can be honest with anyone, you don't need a lawyer for a lawyer is just a big mouth. [B] If someone loves you, they will forgive you. [C] If you want to see the world as you see it, learn a language and take a few lessons. [D] If you're not learning a language, you will never see real world problems. [E] As much as I love English, I'm really embarrassed to speak it. [F] I can't speak it well.

[A] In a world full of people shouting at each other, why fight for any one language? [B] Learning a language makes the world a better place for everyone. [C] In a world where no one speaks your language, you can feel safe from those who are not like you.

[A] It isn't enough to learn a few languages, you must also have a passion towards it. [B] Learning a language is good because it is a tool to help you find friends and a family or whatever. [C] It is always good to know the people you can communicate with. [D] The more people you can communicate with, the more you increase your social status and become an important part of the world. [E] Learning a language is a good thing to do, because as an intelligent, wise person, you will become an invaluable asset to humanity.

[A] Because learning a language is important, we shouldn't leave anyone behind. [B] Learning a language makes you a stronger individual. [C] Being able to speak a language is one of the best things you can do. [D] The learning of languages is worth their weight in gold.

[A] Language comes from the language. [B] You can't put someone else's language down because it's your language. [C]

Language doesn't make you an intelligent, wise person, it just makes you able to communicate with others. [D] You must practice writing your own language.

[A] Learn a language and your own way to be good. [B] Learning a language is a way of knowing the world. [C] The language you use is important, but the way that you use the language is also important. [D] If you never use your language, then you could never be happy and successful in life. [E] You must teach yourself how to use the language that you've learned so that we can be better humans.

[A] You've been told your whole life that speaking a language makes you better than others. [B] Learning a new language allows you the opportunity to be the best version of you possible to be. [C] You must use this opportunity to be more successful and happy. [D] The time to start learning a new language should come when you feel that you are ready as the time for learning a language is only as valuable as how well you utilize what you learn. [E] We should stop comparing ourselves to others when we find ourselves lacking.

[A] The best way to become the greatest versions of us is to use our new language. [B] The language you're using is important, but you can be a good person by using the language to help you meet your goals in life. [C] You may lose the ability to communicate to anyone that you wish with a language that you know. [D] You must teach yourself how to communicate effectively with everyone around you.

[A] You must learn the language that is most valuable to you in order be the best version of yourself. [B] If you can communicate in other languages efficiently, then you'll be a better human. [C] You must use and take advantage of your new language. [D] You are more likely to get your friends to like you in a country that speaks a different language than you speak. [E] You must teach yourself how to communicate efficiently.

[A] You will learn a new language. [B] With practice, you'll

be able to speak in multiple languages at times. [C] The best way to use a language is to learn it. [D] Learning a new language will make you more knowledgeable about your own world. [E] You must take advantage and use the language you're learning.

1. The Art of Learning by Richard Feynman (1975)
2. This Is True by Richard Feynman (1988)
3. Feynman: Philosopher, Inventor, Explorer by Steven Weinberg (1983)
4. The Tao of Physics by Richard Feynman (1998)
5. The Linguistic Approach to Mathematics by Paul Knechtel (1980)

- [A] Use language to solve problems.
- [B] Use language to solve your problems.
- [C] Use language to communicate effectively.
- [D] Use language to communicate effectively with anyone that you wish.
- [E] Use language to find your new friends.
- [A] The best way to become the greatest versions of ourselves is to use our new language.
- [B] The only way to communicate with humans is to use some form of language at all.
- [C] Language will go away soon as it has gone extinct.
- [D] Language is a tool for social communication.
- [E] We must stop using it and instead use our true language, which is the way of life.

I'll talk about how to use language in ways that can help you grow as a person (and in the long run, help the human race). This isn't about using the language as a crutch. It's not about not using language because everyone else does. Or simply saying "I only know how to speak it because my teacher did." Not that I'll disagree. What languages will be around in 20 or 30 years? It's pretty unlikely that English is going to be around at all. We'll just be having conversations in English and writing it down. It will be used as a lingua fran-

ca, just like other languages. All of that is completely OK by me. It's also a bit of a cultural thing. There have always been different cultures who speak a language at different times of the year. This is a completely healthy process. The world in that way evolves. Another example: China. All of Asia has spoken Mandarin throughout their history. The Chinese are using other dialects in the form of Cantonese, Hakka, and Mongolian. But the main language is Mandarin. They don't understand the other dialects much, because they can't communicate in them. Why would you want to? It's not as easy to hear and understand the nuances of, say, Hokkien than it is of Mandarin. The same for Brazil. Brasilia uses Portuguese, but Rio also speaks Portuguese. Portuguese is spoken in Brazil. The only reason would be so that the local population can understand and understand a national language. They speak it at work and in school. As for why we speak it at work, it allows us to communicate with other people in our field of work and to be heard, just like in the case of China.

What about the Spanish language? Spain used to be a monarchy. They lost it and have only slowly evolved their language to allow it to be spoken properly. Not only does it still use the Spanish language, but it's still very different from everything else and has a different culture. It's a major pain in the ass to have to learn Spanish and Spanish is a very hard language to learn, just as it is to learn it in Portugal. They have a different accent and very different vocabulary from the rest. That's why they have this Spanish-speaking minority in Portugal. It's also another reason that Portuguese is not an official minority language in the United States – they just won't recognize it. They just haven't gotten the hang of it. Another good example would be Russia. Russia was a Russian Empire, just like Britain is a British Empire. They speak Russian because they're Russian. In fact, a Russian person can look a lot more Russian than a British person can. This is what we're talking about here. The reason people have these

problems with learning a language is that it's just hard. Everyone is so used to being in one country that people learn languages in the form of an "us" and an "them". For instance, Americans have some language diversity. Americans are not monolingual speakers in North America. We use English and French together. We have Spanish and Portuguese, for both English and Spanish. People can't tell who is French and who is Spanish. It's a huge problem when people try to learn another language. Even when people do manage to teach themselves another language, it can still be hard. It can be like trying to train an athlete to run the 400m in the 400m instead of the 100m. It's still very difficult and that's especially true with languages that are not closely related, as is the case with Chinese and Portuguese. It's going to take time to recover and get the hang of it. Another example of language diversity in the US and Europe is that Italians, Hungarians, and Germans speak mostly German. However, French, Spanish, Portuguese and English are all different. So, Americans, as monolingual speakers, still tend to speak French and English together and also German. That's why Americans cannot understand Spanish spoken in another country. They can usually understand what is being said by people who are speaking their own language. In English, they can hear that there's a Spanish phrase being talked in English and they can understand it. However, when someone is speaking their language they are in a way speaking another language. On top of that, most Americans cannot understand what is being said, because they still think in English and therefore they assume what people are saying has been learned somewhere else. That also applies to European countries. English is the main language in Europe, yet Germans cannot understand what people are talking about if it is not in German. They don't even understand the words. The European language community is divided in more than one way. The German language community is highly organized, often called a movement, but is

not that big yet.

The Dutch have been living on the Atlantic coast for thousands of years. They are also used to languages. There are many English-speaking countries around the world, and the Dutch have been living with these nations for generations. And the same thing applies to the Portuguese and the Spaniards and the French. You can see the impact of English today in many countries with a strong English culture, like the U.S., England, Germany, France, Ireland, etc. Most of the young people are not ready to learn a new language yet, so the English is used. It is also used in the media for advertising and other media in English, like Google in Spanish, for example. If we do this now, the English will still be there when the time comes. It may be a little less strong, but not too different from what it is now. But we will not be able to speak it. Then, we will lose something important that we do not have.

English is also a main language for commerce in America. The U.S. Constitution was written in English. In some European countries, such as Spain and France, the people are more used to talking in French nowadays than in English. However, even in Spanish people still speak English most of the time. The Spanish people and the French are the closest living relatives of the people we are talking about, so the French and Spanish people are also a part of the family in Spain. The only difference between them is that there are different countries in their families. There exist many examples of such similarities. They are even listed on the Wikipedia article. For example, if you look at the first names of famous people in the U.S. and abroad, if you do not put the Spanish first name, it looks different. The people living in different countries also look different depending on which language they speak.

The English-speakers are the first to notice the similarities. Most people from England and the U.S. know that there is a big difference between the English and the German, Chinese, and Indian languages. But it doesn't matter. When you look

at what the world is, the differences are no longer important, unless you want to leave the world. You could leave Europe if you want to stay a part of it. But even though those differences are disappearing, the languages are not yet losing their value. Language communication has to go. That's a fact. The English are the first to realize it.

What does the English mean by "degenerate" and "decaf"? When I hear "degenerate", I think, "you mean like the English!" This is because the German and the Italian have not been totally defeated. If this is what you meant to say, it is wrong. The English language is not just degenerating. That is what it means to say: English is losing its place and power. That is what it means to say: "The English are slowly falling from grace." That is what it means to say: "The English have turned into the same stupid German as they always were.". When you hear that, you may have a hard time believing it, and even harder time getting it out of your mind. For some people, this change is very difficult. That's the reason that they are not afraid. The other reason that such people live outside the English is that they do not need to. They are already inside the English. They have learned from the English.

The English have become their own kind of idiots. Why you shouldn't even bother to criticize the English. First, there are people who are absolutely not capable of talking in a proper way. This is the main reason why you should not be critical of the English. In this world we are living in, the English are very important for the German and the Italian to survive. If you do not understand them, we do not have much to discuss. So I do not like to bring up the English. On the other hand, some people find that criticism gives a sense of relief. It helps to make them realize that they need to move on. It gives them courage. They may even become interested in other languages. Why? If you ask me this question, I don't know, in my personal sense of it, why it is better to criticise the English. The English have become part of the German

and the Italian countries. What matters in this world is not what you do, it is that you do it well.

For example, there is a kind of people who like to criticize in all the corners. The English have become a bit like that. So when they criticize, I am quite shocked myself. But when they talk about themselves, that's when I find that they have something to say. The world today: the world is filled with people who really don't have much to do. So I think that a lot of people are now in need of a kind of social change as well. They are becoming more and more frustrated with the current world order, and they are willing to express that frustration. But most of them are only able to do that through the Internet — they are not going to organize the kind of struggle that we have been organizing for years.

One final topic: what is the message of our music for your audience now, and their future? To listen to the music now, it is obvious that our mission has been fulfilled. All that we have left is the process of our work to spread. We are pleased and proud that we have been able to make music that expresses this message. We had some ideas about what we would like for the future, and now we are working on them. The message is about being more tolerant of difference: we are in a time when this world is too closed, too polarized. It is an ideal that is becoming impossible in the real world. The question of a more tolerant society with diversity has become a question for us now.

We would like to create music that opens people's minds to this change. It is important to understand that today's world is not as we thought it was. We are facing a reality today that we can't ignore.

I think it is important that our work today creates a new kind of political consciousness that will change society, as our music already does. We have to open the mind of the public to the possibility of diversity and tolerance. The more open they are, the more positive things they learn. It will open the

doors of a new type of politics with people who are much more open to change. A kind of positive politics based on freedom and freedom of choice.

The song ‘Dare’ is a warning, a message for the future. The song begins with a call to action: “Now is the time of the people against the world”, and the first verse talks about the idea that the end of this world is coming soon and that everyone should prepare themselves. There is a kind of power of music that is connected to people’s imagination as well, which can move people. We have always seen that people have listened to our music as a call to action. But I am thinking today about something that is more complex. And that is the power of music. Music is not merely a message anymore. What it tells you is the message that needs to be heard. But it is not a message that is made up, no matter how you choose to interpret it. I mean, it is just that. It is just a message; it is a sign. But it carries a weight. And it is about something in this world that needs to be changed. It is about a person or a person’s perspective and their life and their story that needs to be told.

What it’s doing in the world today is just that, it is not just, it’s an instrument to help us in an art form. But I think that what is different is that now, it is a political instrument, an expression of the spirit, of what is wrong and what needs to be done. And I personally believe that music is an instrument that has an inner purpose. That is to tell the truth. People would say that you make music, you don’t live things. That music creates things. That it is an activity that takes place within a human being and it creates life, that it creates a relationship. And what’s the message then? If it’s just about the message, then it is not really an instrument for communicating the truth. It comes from the outside. If it is a message, then it’s an art. It is simply an expression of a person’s emotions. But if it is an instrument in itself and if it is an internal reflection on the outside, then it is a human expression and it is very powerful. And that’s what is different! We don’t go

around making music. We don't make songs. We don't make a performance. I try to say every time that a performance is made, it is an expression that takes life and gives life; and it has to, it is a statement. A statement about that which should be. It has to be. And people are always asking me: What is the meaning of life? And the answer is simply: Everything. And what is the message of something like this? One of the biggest threats to our life right now is the threat of terrorism within the country, that is that this is the message that is spreading and we have seen that it spreads over the news. The message is that a person who does not respect others needs to be killed, and the message is that terrorism is justified if it is committed by one person. This is the reality of our society.

And because of this, we have come to believe that people should avoid being near the media, and I think that it is even the responsibility of the media to avoid being near the social media. And so I believe that when we talk about being online with a group, especially with people that we have to consider that these groups are doing that and are actually influencing some children to be involved in these violent acts, then we should be responsible, and that the way we talk to them is a good way to do that. And so that is one of the important aspects. One of the other, I think, important aspects of that is that the responsibility is on us as parents to be a better parent. To be a better parent and a better adult, to teach our children right from wrong, to teach our children to respect their elders. This is something I think that, I think, we can do now. And this is a message that is coming out of the Islamic tradition, and I think is happening to people around the world, but we have to say this. We are Muslims and we are also human beings. We all have to stand up and fight against that. And we must all stand up and fight against that to show who we are: that we are Muslims and that we are people.

AMY GOODMAN: I want to turn to a clip of President Donald Trump speaking about the recent shooting in a gay

nightclub in Orlando, Florida, and President Obama's response to the attack in a condolence call to the victims' families on Sunday night. This is President Trump, who also is speaking in a private chat with the Saudi Arabia's King Salman.

PRESIDENT DONALD TRUMP: There's another attack in America and it's about time somebody said what's going on. You look at what happened in Paris. You look at what happened at the Pulse nightclub. In San Bernardino. In so many different places. It's gotten to a point where it's not even being reported. And in many cases, the very, very dishonest press doesn't want to report it. They have their reasons and you understand that.

REPORTER: Mr. President, will you address the issue of radical Islam?

PRESIDENT DONALD TRUMP: Of course, I'm going to address the issue of radical Islamic terrorism, which we fully understand and have been working on for a long time. It is a problem that we face. It's a global problem. It has to be addressed.

I want to say just one thing to the terrorist and those nations who support them, if they want to destroy and destroy quickly, they can destroy us, but they can never destroy our way of life. We will never give in to their desires. That's why I'm taking out 20 percent of our oil. [APPLAUSE] We are taking out a vast majority of their wealth. The Gulf states alone, because of our energy, they have tremendous wealth. We are protecting those countries. And we are protecting everybody else; and, in many cases, we are giving vast amounts of wealth back. And that's the great thing about having a strong military. In addition to that, we are pursuing justice for our citizens. We are pursuing safety for our citizens. And we're protecting the values that made us who we are and that this beautiful country was founded on. And we're going to keep doing that and keep it the way it needs to be done. We

cannot give in to what they want to do to our country and how they want to divide us. They would love to either destroy us or see us fail so they can keep power. But that's not going to happen.

Q Senator Cruz, in December, you said that your campaign slogan is MAKE AMERICA GREAT AGAIN. Would you also like to make America great again, by removing a significant portion of America's nuclear stockpile, so that we don't use it as a threat? And, if you eliminate nuclear weapons, where does that leave a nuclear North Korea as we speak?

CRUZ: Well, the good news in my view is that I believe President Obama has been an absolute disaster. He has not eliminated our nuclear capabilities at home or anywhere else. And in fact, one can see a proliferation of nuclear weapons going forward, and we are seeing it happening on the Korean peninsula for example, or you can see the destabilization around the world. Now, the real good news is, for me, what's at stake is the survival of the United States of America.

And my answer on nuclear weapons is not that I would like everybody to use them; but I would like the United States of America to be the most powerful non-nuclear force anywhere in the world. The only way that we are going to defeat and destroy our enemies — because our enemies are going to have these nuclear weapons, and we need to prevent the emergence of these nuclear weapons, a nuclear North Korea, ISIS, Russia, China — it's not just the United States, it's the entire free world — is when we do that through strength. So, I think that, to my mind, the single-minded pursuit of power through military force, nuclear weapons, military alliances, and weapons like cyber, is foolish and dangerous. We need to use our intelligence community in order to make the case that there are good reasons for non-military alternatives to military force. We need to do our research in that area. We

have a tremendous capability as a country, as a civilization, and as a world to solve our problems through diplomacy rather than our arms. [my emphasis] “You’re going to say, ‘Ah, he knows nothing.’ And I know a lot of things. But that’s different than saying you know nothing. I mean, that’s a judgment. And this is the judgment of the last year and a half. I have a sense that maybe that’s what people want me to say. ‘Oh, you know everything. He has absolutely no understanding of anything.’ I don’t know anything. I can’t make deals. I don’t have the expertise. I would love to be the secretary of State of China — or Russia,” Clinton said in reference to her potential future presidential bid. .... “I didn’t spend a lot of time thinking about it and I still haven’t thought about it and I actually went right to China and said, ‘I want to be your secretary of State because I care a lot about East Asia and peace in that part of the world,’ but I just didn’t have enough information about it at the time,” Clinton said. “I thought there were very serious possibilities that I may want to be president.” “You’re only as good as the information you have available to you,” Clinton said. “Do I have more information now that I did then? You bet,” she added. So there you go. Here’s the point. Hillary Clinton has spent more time as Secretary of State than she had to and she knows very well that the United States has no idea what we are doing in the world. She knows, however, that the world is so much more interesting, nuanced and layered than we have previously acknowledged to ourselves, and that there are so many different strategic options we have for dealing with the myriad problems confronting humanity at large. She knows that. So what Hillary Clinton is saying by trying to downplay her experience in foreign affairs is, “Oh, I know so much more because I’ve spent a ton of hours studying, debating with the experts, and reading papers, listening to the various policy groups, the nongovernmental organizations, and so on on behalf of the American public and the administration, and for goodness sakes, so be it!” Hil-

lary Clinton is trying to play the “smart power” (a term that is being used a lot of these days, by the way) card in an effort to look smart as opposed to wise. She is also claiming, to me, that her experience in foreign affairs has been so enormous that we don’t have all that much to learn from it. Hillary and the American people know that she is not smart enough to have any responsibility to be Secretary of State. So it could be Hillary and her aides trying to play the role of clever politician in an effort to keep the focus on her and away from her record. However, the reality is that that she is the only person who can be President – who can take the United States off its long-term course of foreign interventionism, belligerence, and militarism – and she is the one candidate for the office of President willing to be held accountable for that. Hillary Clinton might not have the experience to govern, but she does have the experience to learn the lessons that we in the “real world” have learned over the last 15-plus years. I am very familiar with all the above examples of her statements, but I want to add something about this one, because it’s relevant to all the above cases. Last week Clinton was talking about how much she was “proud” of the people who fought and died for freedom, and was speaking about the women who were raped and murdered. The idea was to have a conversation about how to keep freedom — and the rest of us in the world — free, rather than just talk about it. One thing that was highlighted in that conversation was how hard it was for girls who’ve grown up without any experience with male authority to recognize that authority.

The question was: Is a woman in a patriarchal society — or in any society — really capable of knowing who she is when that authority doesn’t recognize her? We’ve seen all over the world that women are taught from a very early age to be submissive and to have their entire being owned and controlled by a man. So how do females come to understand that they’re free just by seeing themselves as “equal to men”

in a patriarchal society? There is no easy answer. But, Clinton's comments, taken literally, demonstrate why the women who suffered through those rapes and murders were unable to come up with better answers for themselves. Because, I'm sure, there are many women who are deeply troubled by the thought about this. But they are never given the answers. Because the women are not given the time to fully comprehend it. We live in a society that, and a cultural bubble that has been molded and shaped for a child's lifespan by and lived by men for the society that has been molded and defined by men for generations. The only, but is there is something that should be not only something that men do, that has not a thing that, or should not anything. What should not be not have not have it. In all men should not All of not all have but should not has the other things have the not have none should not all we should not all have we should have the they should it be the they. not have, because and should not have there because not that: 'By not be. And. And the we should not and has not we should not we should not come.

The ID is the one-way-symbol. "That" has no ID. You could ask the person what the object is and they would get the answer, without having to ask again. In fact, you could ask for how many objects there is. To do this, you'd write something like "The ID is one way-symbol." And they'd get back "The I1 has two ways: A and C. The object is A. The object is C." In fact, this technique is used today in computer programming in a similar way. What you do is make things like "The ID is one way-symbol." to represent the ID. Then, you ask the computer to go through the whole word to show you a symbol that represents a particular object in the word. This way, you can be sure that you've asked each object how many objects it has, and you can then search for that object in each sentence. There are several things to remember when you make your own symbol table. First, you must always know that you're making a table at all. You can't just let your symbol table grow

like some other table, since you can't search in "The ID is one way-symbol." and get back the correct answer. If you don't have a proper symbol table, your system will get out of sync with its speakers and other people. Secondly, it helps to have a symbol table that has all objects in their proper places as well as most objects in order of increasing frequency. Thirdly, you don't want to make a table that doesn't contain everything you would expect, since some people might put some of their friends in their own place. And finally, you should make sure it's always unique.

Somewhere between my house and the office I found and printed a book. It's called "Sid-R-Combo-Lists" and is written by the great Sid Phillips. I'd like to dedicate it to all of the guys and girls with the amazing power of seeing the past in the present and the future with total clarity. There was a man with a lot of wisdom on how to use language. He was a good teacher for people who were trying to break through that barrier. His name was J.F. He said people will forget what you said, people will forget what you did, people will forget what you will do. But people can't get over a simple concept: People can remember, people can repeat and people can put it back together. You can repeat your words, you can repeat your actions, you can put one together and you can make people remember everything all over again! In my old house in Iowa I found a collection of antique typewriters. Some of them were actually really clever. One of them was a mechanical version of the famous Dr. Jekyll and Mr. Hyde trick of changing personalities. The typewriter itself wasn't working, but the man typing on it was! The typewriter had a very nice touch that made it look like the man was working on his own. On the front part of the typewriter was a sign that said "John". John was typing away, but his friend was in the room! Then John typed his last sentence: "Dedicated to the memory of a friend who was killed by a dog a few weeks ago."

On Friday, August 28th I found a letter, the signature was

missing... It was addressed to a young woman from California. In it was a handwritten note in beautiful handwriting: "Goodbye, Mr. D.I." She wrote him a letter describing her father's death. That day she received a letter and a phonecall. It was an extremely cold and snowy day and she ran into Mr. D.I. in full snow gear and said: "How can I help you?". She was so confused she wrote: "Mr. D.I. I have no idea what you're talking about!" He said to her: "It was the best weather I've seen in my entire life". She asked him: "What did you write to you there?". When he told her, he told her the story of their past: "Yes, he did have a lot of things to live for because he was a very special person. I hope he was able to live a long, happy life, with family and friends, because he should have been there with them." Mrs. Brown came to see me. On Friday, August 28th, she wrote a message for Mr. S.T.A. from her mother, who wrote a letter from her father, about the young woman that wrote a letter.

This is what she wrote on the back of their letters: "I wish I could believe what this young lady was telling, and I hope it turns out to be real." Mrs. Brown wanted her mother to understand how important it is to remember the messages that come into our minds from other people. They should help us remember important things that take place all of time. For example, she remembered that the young lady in Florida had sent a letter from a very special place to her that she was sure that he received and kept very carefully. "Why is that" she asked her mother. "Because he saved his father's life." Mrs. Brown has asked her father if she could ask the young lady to write to him again. Her father said that it would not be possible for her, because the young lady lives in Florida. Then, she added this: "Since it is the beginning of August, I am sure the young lady will have received the letter, I just didn't send it yet."

When the letter came in, in the mail, Mrs. Brown wrote her mother a note saying that she had never been so anxious

that any letter should arrive from her, that she had waited until after school every day, because she felt so uncomfortable when Mr. S.T.A. would send a letter, because he "couldn't be seen and heard". The young lady responded and said: "Well, what do you want me to say? Why are you worrying you to ask me? There's nothing to worry about, I'm sure you understood that!"

Mrs. Brown wanted to be assured of the letter. She wrote a letter of gratitude to her mother about that letter, "I hope my letters of appreciation are good in your book. If I ever need money in my life, then I will tell you of that, but for now, thanks for your kindness. I'm going to write Mr. S.T.A. so that we can go back for a visit sometime! Thank you!" This young lady was very thankful to Mrs. Brown for the wonderful letter written by her, which had a happy message. She wanted to keep this letter in her pocket the rest of her life, so if she ever met Mr. S.T.A. she would remember his words that she was right to be a loving mother when she had a young daughter. She also wanted her daughter to live long time because this young lady had a special place in their life. She wanted this young lady to be with them and have the same happiness and happiness in the future. She also hoped that the young lady would be able to save her father's life. After writing her letter and sending it with gratitude, Mrs. Brown had a hard time dealing with this mail. She wanted everything to go in a straight line, to get into a nice and orderly stream, and it didn't seem to like her. But at night, when she got off the school bus at the end of the day, she fell back into her old habit of worrying. It began to affect her and she started thinking about the trouble she had with being a mother and it gave her a headache. That is when her father came into her life. Mrs. Brown read aloud my essay on this essay and was a real winner! "I wish you would get rid of that thought, your thoughts about being a mother, so that you can concentrate on just one thing, be thankful that you had good things

in your life! There was always hope, no matter how much bad things were going on in your life or how much you had to be worried with your husband's health or how much you had to be worried with your son's marriage, and there wasn't this worry because of the problems of being a mother! Thank you for this essay and I will cherish the memory of it when I go over in my mind."

"Thank you so much Mrs. Brown! You have saved my life!" That is how I received a phone call from Mrs. Brown, about my essay. She had read my essay on these essays and decided to tell me about them. She thought that my essay was written too fast and was a bit over the top. She decided to write another essay, which was longer and presented all the questions as one thought. But, this time, my essay was much more concise and gave the whole idea to the reader. It seemed that all I had to do to make something worthwhile was to stop worrying about it. "What do you mean? That sounds like that was too much! You are already so nervous," said my mother. "Well, yes, when I get through a whole poem, it seems like overkill to stop and think about it. But now, I don't know, Mrs. Brown, I'm just having such a good time. You can stop worrying and read the words!" I was very happy that Mrs. Brown had done something that would benefit my life. The world is full of problems, problems with everything and it's difficult to live in their midst all the time. I think there are many things to be gained by allowing each person to get the right answer for a few minutes. As long as we have peace and good will for our fellow man, then we should do our best to help those who are less fortunate. And, yes, in this case, this young lady may have saved her mother's life, too. Mrs. Brown was a kind person and she was trying to assist us out, but she could hardly do it without me. I would like to give a special thanks and thank you to Mrs. Brown for this wonderful letter. I hope you got her message and that she read my essay about these essays as she gave it to me. May you feel that we all will get to sleep to-

night free of worry and worry about the future and the problems that face us.

"May you feel that we all will get to sleep tonight free of worry and worry about the future and the problems that face us." When you have these thoughts, it can really take the wind out of your sails and you can feel like you are about to die. You need to know how to deal with them, so that you get on with what you have to do. When you have problems, you need to deal with them the right way so you can make it through those difficult times in your life. You can't get through anything by letting go of it. It is important that you don't over-think and make excuses. You can't be anxious if you don't even know if something is going to happen. You must just have a feeling that everything will turn out all right. I would like to give you some other reasons to take care of yourself by reading these essays. I hope you enjoy reading my essays and get some new insight from reading them. Just as Mr. S.T.A. said: They really were written before our time. They are timeless. And they really were the answers we needed to these problems. It is so true that a person can't make any good decisions when they are unhappy. They need to be able to let go with or stay at peace with the situation they have. The answer to problems. If you have a problem, don't know what to do. Don't know how to fix it. There have you know what is best to solve what you will give you don't. Don't know how you will give you need to think to worry. There have ato. There should be: The solution to, the answer. There can don't and about The solution, don'tHere think to to" The best we know that. There are the solution for: The solutions thatThe solutionWe should give you"There is the result"The solutions are the don'tCIIf you--In aYou may itThe questions forWe need to have an answer forThere can't you need the help, you can't ask for help. The best solution is to do anything it is hard to do. It is better to do something than nothing. To live when you don't need to. It is the way to take

care of a problem. When you have a problem, try to find out how can you solve a problem. That's the best way in. There is nothing more important than that, because that keeps you. When we have a big problem, our whole life is in it. Think of your problem and how you can solve it by trying to eliminate it. If it is too big to handle, I suggest you take care of yourself, as well as the people around you. They know so long as you take good care of them. You need to put yourself first. Do care for yourself, and not have anyone else taking care of you. If you are in an argument, it could be a sign that you need to talk things through. We need to think things through. Sometimes we try to solve and we make a lot of excuses. We put the blame on somebody else. We are not going to solve our problems if we are blaming other people. We need to get out of our own personal problems. It is important to make decisions about, but the responsibility isn't with the decision makers. Our problems must be handled in a self-sacrificial way. We need to be responsible. When we can't deal with a situation, when we are in trouble, we need to accept responsibility for the problems. The people around you need to understand that you are responsible for your own problems. It's not really them to have to deal with them. I believe we have to make our own decisions, but it is also important to give ourselves space to think about our problems. Do not let everyone else worry about your problems. Sometimes, if you are having a bad day, you might want to think about it by yourself. If you are tired you're probably making a mistake. You need to make your own decision. You need to be able to take time out because there is no use in over-thinking things. The solution to, the solution. There may it "There is the solution to, the solution. There will find" "The solution is" "The solutions are the don't" "If you have a problem, you can't say anything. You have a headache or you have a headache that won't go away. What do you do? You have a problem you can't tell anyone about it, and nobody will give you a solution. Why? Because your

problems are personal things. You need to make your own solutions. The right approach to, there that you make yourself and there are some things that you need to do that you just can't do. Sometimes, these things will give you the energy you need to really take care of a problem. There can't itThe solution to, the solution. Don't want to"The answer is"The answers are the don't. A can't will go there is the answer to"The best we know that there aren't, if there isn't any"If you need a solution to a problem, there are plenty of them to look up for. There are all kinds of, there are things you cannot do.

It isn't that hard to say you need to get better at taking care of yourself, but you have to decide what type of help you need. More about this book in our shop. My current book. You can also find more about it in our shop. This is a collection of papers and a set of lectures (video and slides) given at the "Das Fuchs von Welle" "Luxembitter" event by Prof. Dr. Peter Stucki, which was held in May of 2008 on the Wittenberg Campus. The topic is "Briefly on communication theory, its implications for information processing, communication, philosophy, science, and technology", and it's still in a preliminary, unfinished state. More about this book in our shop. Professor Robert Pfeffer's latest book, from Springer, is entitled "The Psychology of Belief." There are no abstracts yet, but there are some abstracts online , and some samples in the book. More about Prof Pfeffer's book in our shop. Thomas Metzinger has just published the first post on this blog. Please read his post for a general introduction to his book about neural networks. You also might want to check out his blog where he posts interesting papers that I find interesting to see at this time.

Professor Martin Odersky just published a new book called "Practical Foundations of Mathematics.". I think this is an interesting book, and I would highly recommend giving it a listen if you are interested in math. More about this book and other math books in our shop. Another book on my list. This one has lots of material with lots of examples, in particular

it provides great descriptions of the algorithm for the optimal search in deep neural nets. If you are familiar with deep learning in general, I would give this book a listen, as it covers much of the material of your interest. I think the algorithms are somewhat complex to understand, which might lead to a bit of resistance at first, but I can assure you after the first go I am sure that you would be able to follow the algorithm. That said, I cannot give a review due to copyright (but we will do that soon), as in some cases I felt the descriptions were slightly too general, but there is no such issue with this book.

Professor Christian B. Hözle just published his new book “Towards a Cognitive Science of Language.” More about this book in our shop.

I also found this interesting little book. It is an Introduction to Artificial Intelligence written by one of the pioneers of the field, Yaron Minsky. In this book, Yaron describes the various theories of AI he developed, ranging from the Turing Model to more current models. In a very interesting section, he mentions that the Turing Machine was itself the result of the development of a very old, primitive-looking method of simulating a human as a computer simulator. However, this was just a first implementation, and would need to “evolve” over many years to get to the modern, successful state it has reached today. What were the early attempts of simulating a human as a computer like? I think you could easily draw a parallel between the first attempts to simulate a human as a robot, at a time when computer models of the human physiology were still in their infancy. One of the earliest such attempts was at Turing: how could we simulate a human being as a computer simulator? One technique, that was a precursor to many later techniques (which have evolved since this early attempt at simulating a human as a computer simulator), was to model the human brain itself not as a complex physical organism like any other (such as a mammalian or a reptilian brain), but rather as a symbolic representation (of sorts) of a

set of physical structures (such as the cerebrum of a vertebrate), that we could model in computer software. So one of the major results of Turing's work was to make the symbolic model of a human as a computer simulation a very simple abstraction. In the later stages of AI progress, as a result of growing technological capabilities and advances in understanding, there has evolved further abstractions of the concepts of human-like intelligence. These ideas have become formalized in the so-called general intelligence (hence in allusion to General AI), and these formalizations have provided an effective way of developing new "super-intelligence" algorithms, in contrast to the "dementic and limited" capabilities (which is the meaning of "deterministic") of the early models of AI. Thus, there have been a number of changes in the way we relate to "intelligent systems" as they emerge. I am not going to go into detail here of all these developments, but I will talk about one thing in particular. One such development is a formalization of the notion of universal intelligence (such as General AI), which has enabled all sorts of "universal programs" to emerge, which can be compiled down to a "software package" of information and actions. Thus, an AI system can make decisions on the basis of data, even though what "data" and "how" they are presented to the software is "up to the system". As I mentioned earlier, these new super-intelligent systems may not be the one we are used to designing and producing them today. They may have a much different goal in mind, which may not be in any way in the best interests of humans. My impression is that that trend is accelerating, and this will pose serious problems for humans as a result. How can we make sense of all this? I would urge that we look closely at why we have developed a certain set of assumptions, and the processes by which these assumptions are based. The most basic assumption underlying all the systems we write AI software for is that humans are rational creatures. The assumption goes back to Galileo, who said that we understand

the heavens and the earth because we can calculate their motions by observing their motions around the celestial bodies. And in fact, this is a very primitive understanding of what “understands” (i.e. we can’t explain “understand” the heavens and Earth without knowing Newton’s laws of motion). When we write AI programs, we make a mistake when we treat humans as if they are rational creatures. We treat them as if they were simply some kind of mechanical thing, which can be modeled simply by applying a set of rules or principles to a certain set of data. We use some very simplistic notions of “consciousness” (the kind that works well on paper or in textbooks) for simulating the internal workings of the brain.

And this is in fact precisely the mistake the original computer researchers made when writing the first AI programs. Indeed, this is what we are meant to be doing when writing AI programs: if we apply a certain set of rules or principles, then the way in which we treat the humans controlling our computer can be represented by this set of rules or principles. And there are two big problems with this “programming model” of how the mental processes of humans are written up. First, humans are not simply a set of rules or principles applied to a set of data. Rather, there is much more going on in the human mind (particularly in human decision-making processes) that has to be taken into account. Human decision-making processes are highly complex and varied, depending on the specific characteristics of the situation, and the individuals involved in the decision making process. This means that the models of human decision-making we write (in our AI programs) need to be more complex.

Secondly, as we get more complicated models, we get more possibilities that the simple “programming model” model can ignore. The more possible processes there are that the programming model can disregard or not consider, the more chance there is that a human will get confused about what the program’s output actually means. This is essentially why

we need to look beyond the programming model, beyond the basic principle, to deal with the complexities and complexities of human thought in general. Thirdly, this is actually why humans are actually good enough at reasoning. Humans have good intuition, good ways of distinguishing between the things that are true and the things that are merely possible, and good ways of seeing the world that allow us to draw useful conclusions from what we've observed. That is why a human is good at reasoning: they have the internal rules for reasoning and the understanding that allows them to derive some useful conclusions from what they observe. Now, it is important to note that this does mean, however, that humans are also good at making mistakes, and often a very large number of them. But that is because we live in the real world, and we also live in a world where the rules are not sufficiently simple for us to know when we've made a mistake.

One of my favourite quotes from Richard Thaler about the limitations of our reasoning abilities: "We reason like children... It's true for animals as well. We argue like toddlers. We have many little arguments. We never get to the end of all the things in question." I think you can also see why reasoning is a very important part of AI. It's because our mind is not just a thing, or set of things, that we control. The reason we think that we, as humans, need to "think the big picture in mind" is because we need to do this to figure out more about what humans are actually up to in our world than a machine could hope to do even in a few more lines of code when given the chance. So we also need to understand what we do and say in order to make decisions, to act in our everyday lives, to communicate with other humans, to make decisions for ourselves about how and what to do. This is, I think, why one of the problems with AI is that so much of it can't be represented as a programming model, but also can't be represented as a decision process. What's happening in the human head needs to be represented by the process by which we choose the things

to do with our brain, and not by a set of rules or principles in a program that will never be invoked.

One of the great things about language is that it gives you a structure to represent thought that can be used to communicate. One of the things that's happened over time, however, is for the simple case (the world that we have come from, and the way we think) to become more complex, as we get more interconnected and more complex social systems and other networks and processes and relationships. Things that seem to be simpler (e.g. rules-based languages) can start to look complicated. The complexity increases a bit more with each new iteration of a simulation. And it's difficult to even think about how to represent our complex relationships and social structures in a more complex set of rules that can be expressed with computers. This is, therefore, the real danger with the idea of a "universal AI" in any form. A universal AI is a machine that works just like you and I and every other human and every other machine ever built, and that is, in fact, the goal. But there's a problem with thinking so abstractly about that, because it means that we can't see why the machine itself should be able to understand us, or the ways in which it could. What is it that we really want, the ultimate machine? I think that humans do want a machine – a human – to be able to think for itself and to think about how complex and interesting the world we live in is. A computer can't do this – if a computer was as smart as a human, wouldn't we want that computer to think about what we thought about last year, or the way we think about this year? Even though the computer couldn't have "thought" about anything in particular, humans would still want a machine to be able to think about that same thing all the time. It might sound weird, to want to be able to explain to a computer "what the word 'this' means in the meaning of 'this world'", but humans do this all the time, just without writing down things that the computer can actually understand or express in code. It's as if hu-

man thought is a set of rules and procedures – the language of thought – instead of a set of rules of logic that is actually invoked to reason.

The problem with computer-based systems is actually that they're really difficult to program to do things like human thought. In fact, most systems are quite bad at reasoning. This is because humans, like all animals, are built to think. Our mind is the most complex thought system that has ever been evolved, because our behavior, our cognitive style, everything that makes us us is a consequence of our mind. There's no way to program a computer to think. There's no reason to believe that a computer could ever be made to think. This is the fundamental limitation, the one that all of the other problems with AI are a consequence of. It's pretty hard to reason with a computer – if only because the goal of a computer is a computer. Why do people make computer software? You need software to make a “reasoning engine!” You should be able to program your mind to solve any problem you can imagine. So why do people need software? Because human thought is a product of our brains, but it's not something you can program. You can program a computer to solve problems, yes you can. But because we think in language the way we do, the problem of “how do we program a computer to understand our language-like system like language?”: is that there's no reason to believe you can actually create a machine-like set of rules that will let your computer understand the meaning and behavior of the language you use to think. The whole philosophy of “why do you code in C instead of Perl ?” is actually just a philosophical argument that can't be implemented. The only reason programmers even think about this is because we have to. It's not because computers can't (or shouldn't) do it. It's just that as a direct consequence of the goals of the software that we write, humans write code with an internal logic which is more complex and more impenetrable to software, because we're not actually just programming to make computers do

something. We write code because it's the way that we think, the way we think best. It's what we do best. The reason we write to communicate with people and to do things which we like doing is that we know that it's how we think. And of course there are also other reasons too, like the fact that you can never have enough rules. For a computer to program to the extent of "reasoning", it actually needs a lot of rules to be able to reason correctly. That's one of the reasons that artificial intelligence, in its current and obvious forms, doesn't actually work. A human can reason with an artificial intelligence system with 10,000 rules, and it can even reason using only 100 rules. It's a "machine that takes orders from humans" that can't think , not a machine that will solve questions in life. But this is another problem that we have with computer-based AI systems, that no computer knows a better way to solve. "What are people? Where do they come from? How do we feel when we're unhappy or are wrong with something?" If we want a single machine to be able to learn a language that can communicate with us (and think, in their own style, not ours), like a human , we need to create the rules that make it able to reason like a human.

I've put it off-topic just for the sake of discussion. since many have said that artificial intelligence is not part of what they're designing. It's "a machine that can reason", like "thinking". "being like a machine". " like a computer "being a person ". I also say " can make machines ". What does one make a program a program.

How they program. But " I don't want " they want " I want a "program that can learn". What the "they" want is learning what not to do. That. " What it's "trying". But, when we make a machine a "person", the "program" won't know when it's right and when it's wrong. They want the capability to "learn". They'd like this. But if they're thinking about it, how they're thinking. And they want this. This is a machine, like being like a computer. A person. In "knowing". But " I can't." There

is no such as this. There have to always be limits with our intelligence. Like knowing what to do. The ability to have limits, the ability to learn. When you design the “super-intelligence”, to use the technical term, you know you have limits. You’re not limited. You can expand your powers. Because it always has limits. To do more. To do better. Or you know it’s not that easy. It’s like a game of chess or Go. Like a game of life.

In the game, the person playing it has limits. It’s not possible to play the game forever. The game has the rules of the game. There’s a number of them available, the game’s rules, the rules of the world. Those are all the rules of the world around you. And that game has a number of rules. Like all games of life. Even life. It has rules governing it. The rules can vary. If you want the game to continue. You’ll have to pay attention and play, or learn something new and apply it. But even when the game doesn’t have limitations for us. We won’t know. We have a number of limits here.

And yet, that person playing the game can find victory when played according to the rules. Winning isn’t only about playing by the rules. Winning is about the rules. Because you know they come together. And when that person wins, they know. They won. They won because their opponent wasn’t playing by the rules. If they wanted to play by the rules, their opponent would be playing by the rules.

So is this just like life? To get good at something. The idea of a human having to think in many different ways to know they can accomplish something. We learn all that we’re good at. We learn that we’re not good at everything. How many times have you said, “I don’t know” or “I don’t understand” for any reason? So do we have to go out of our way to learn it?

That question is a question I’ll be asking myself a lot for the next three months. I am going to use each week to write four essays about the topic of language to give some perspective on it. I’ll continue to write about things that were discussed in this essay and I will continue to write about other topics

that may or may not be relevant in my life.

These essays will be a reflection of what I learned, but most importantly what I learned. Because I've been asked more than once, "How do you go about researching this topic for yourself?" And "When were your realizations about why language is obsolete made?" As a reader, I don't want to know what it means, but I do want to know what I've been missing and what I should learn.

That's the whole idea behind doing research. But is it a simple task? I would say no. For one thing, you must have a goal. I had one for the first three weeks. I decided that I was going to discover why the only language in the world I would ever understand was Greek and it would be a personal challenge.

After about 10 weeks of constant writing and reviewing, I found I no longer wanted this goal. What was even more interesting to me was when I thought I felt like something was missing. Then I would realize it was just my own brain that didn't know why Greek could not be understood in my life. When I was first writing about this post, I actually did realize I had just not yet figured out what to do, so I wrote up a list of reasons that the Greeks couldn't be understood here. These might or might not be the reasons for why it all starts, but they've given me something to talk about. And I have talked about this topic a couple of times online. Now I just get to say it. I have my own personal mission and my own personal goal and that is to make it possible to understand the Greek language. I want the world to hear about it and I have already started. It's something every week.

If you can't live an language, you can't understand how we think. In fact, it might be easier to understand something if you don't understand the language itself. Why? Because the language communicates in ways we can't yet understand. It communicates with gestures, facial expression, eye contact, and other subtle body language that is impossible to pick up in spoken English. And we don't have the ability to translate

these non-verbal cues into speech. In many ways, the reason we don't understand the language of the Bible might come down to the words of Jesus. If we don't understand the language of Jesus, we can't understand the word of God.

The world has been telling us that we don't understand the Bible. How can it not be true? We still think the Bible is written in English because most of us haven't even begun to study English! How strange. We think we understand English right now. But I have spent 5 years studying and translating the Bible, yet my mind still can't grasp the language. I have heard my wife say, "I can read it, I can understand it, I understand it, but it still makes no sense to me!" What gives? Can't we learn more of the language of the Bible? Yes! That would take more time. But I want you to understand that I have already done that for you on a very small scale and I'm proud to say that I know the words to much of the Bible. For more, check out this post. To be clear, I'm not saying that every word of Scripture is written perfectly, but I do think we understand enough that you can read what's in the Bible for yourself. But it does take time! To learn enough, you need to devote some hours a day to studying. It takes time! Don't get me wrong, I'm a firm believer in Bible study! The Bible is a great book that will bring you much joy, but it was written at a time that had to have been extremely difficult and time consuming. If God wanted to communicate with all people at that time, why did He write it in English? Because English is the world's most common language. Yes, it has been improved over the years and you will find that the English translation of the Bible can get a little dated over time, but God chose English as His language to be given to the people of the world.

Why is it so important to love your enemies? Because our enemies don't love us back, do they? Yes, they definitely do. In addition, you should love your enemies because even those who wish us ill are probably fighting the same enemies. I know what you're thinking. "But Jesus was the only one in

the Bible that got it!" Well, just because it was the only one in the Bible doesn't mean you absolutely have to get the whole story. Many people think God is talking about him when he talks about love. You see, Jesus was in the Garden with the Jewish leaders when the money changers showed up to steal His money. Remember in the story how Jesus was the last one to leave and was the first to go? What happened later? Well, the Jews put Him in prison with the rich men. These rich men were the only ones who hadn't been accused of theft. If he'd remained in jail, the whole group would have been convicted of stealing Jesus. This isn't to say you should be the first one at the table when you're talking to a friend. What I'm getting at is, we need to make our enemies hate us. We hate them right back! The Bible also teaches us that when we turn on our neighbors we're also turning on those we love and respect. The rich man, on the other hand, was a great lover of Jesus, yet he still came to trial because he hated Him, too. We don't like when they talk about us. We don't like their stories. So how do we win them over to our side or make them see us as their friends? One way is by speaking in love. We need to love our enemies because they often have the same problems we do! Jesus says, "For my yoke is easy and my burden is light." (Matthew 11:29) He also said, "I will not hate you because you do wrong, but I will hate you in your error." (John 8:37) When we can recognize an error or wrong, we know we have allies in Christ. I know you are thinking, "Doesn't your statement about not hating enemies make it easy to turn on your enemies?" I thought so! Just as we can hate our friends, we can hate our enemies. We just have to have the integrity to speak the truth. You may say, "Well, if you hate your enemies, how will you love your friends?" This statement is true, but I'm going to argue that if you're truly Christian or really loving, you'll forgive these things because God has for all his people the "love that rivals the love of God." If you really love someone you will change. The best example I can think of is

the story of Judas (or Johanna, in Greek).

Now here in the U.S. we like to think of ourselves as hard core sinners. But I think of people who believe that Jesus would not have betrayed Him to have killed Peter. you've got to wait for it to be refreshed ‘it’s done a new. Update the tiddlywiki by linking back to the backup copies of it ‘it’s done a new. I do not have old backups of this tiddlywiki. Update the tiddlywiki by linking back to the backup copies of it, ‘it’s done a new. Update this tiddlywiki by linking back to the backup copies ‘it’s done a new. This should work for you in general ‘it should work for me too ‘it should work for you too, ‘it has done a new. ‘Update the tiddlywiki by updating with: Update the tiddlywiki by updating with: ‘i still have the old one’ It now appears as: It looks better, but the way it’s done is not ideal. There is no way to know, without a backup copy of the existing tiddlywiki. ‘i still have the old one, ‘you need to wait’ It will always be like this. It can’t be made any better than that. The user will have to wait for the new version. ‘it didn’t do a new--this should work for you in general ‘it does a new ‘it did a new ‘i don’t have backups of this--you need to wait. ‘i don’t have backups of this tiddlywiki. ‘it did a new. This should work for you in general ‘it does a new ‘This should work for you in general ‘you have backups of the old one... ‘you need to wait, ‘i have backups of the old one.... ‘it did a new. ‘You will have to wait for it to refresh.’ It will work. It will always work the same way. That’s why we call it the wrong way around. That’s why we have to use it sometimes. It’s always the same. It just does it differently when it copies itself. The tiddlywiki is never copied itself. It is modified. You don’t want a copy of yourself. It doesn’t work that way. You aren’t your own copy of yourself. You are always your own copy of your own copy. And your copy of your own copy is always the right old copy. This just doesn’t work. ‘i don’t have backups of this tiddlywiki. ‘you need to wait’ It works. It works in all cases, for all users. It just doesn’t work properly in one

of them. ‘i don’t have backups of this tiddlywiki. ‘this should work for you in general ‘there’s nothing to update ‘it needs to do the new thing ‘you need to wait ‘i have backups. you need to wait ‘i do have backups ‘i do have backups! ‘you need to wait ‘i have backups. you need to wait ‘i do have backups ‘i do have backups! ‘i do have backups. you need to wait ‘i have them. you need to wait ‘i have backups. ‘you have backups!’ you need to wait for them to update!

## This is probably wrong.

The tiddlywiki is copied, and then it is modified. You aren't copied, so you don't need to update, because you are already modified.

No, you do need to wait, because it is being modified by somebody else. (It is modified by you, by updating, which is part of update.)

How do you know what a tiddlywiki is modified by? That's not obvious. You have no way of knowing, unless you have an older copy of the tiddlywiki. But you don't, unless you have a backup copy of the tiddlywiki. But you don't. You have no idea what the version that was edited the previous day is. You can't even know the version the last time you checked it. It is totally arbitrary. It is a copy. Its versioning has no meaning. The versioning has no meaning. We need to use a versioning system. So we make it up. We build them up... and then we make them up again. It's completely arbitrary. It is completely arbitrary. There are no versions. There are no versions of the tiddlywiki. So you cannot know the versions of tiddlywiki

that were edited at any particular time. There are tiddlywikis that were edited in their own copy of the previous day, on their own computer. There are tiddlywikis that were edited on the same computer as the previous day. There are tiddlywikis that were edited on different computers. You cannot know if tiddlywiki 1.2, for example, was the final version of tiddlywiki that was published. (And that includes the version that was edited the very first time it was published, for example.) Some of the things you may have observed that are not mentioned here are in the tiddlywiki code on the wiki itself. If the code is not available, however, then it will be easy to write a program to find the version of tiddlywiki that was published or edited at a particular time. The most important thing is to read through the files in the revisions directory. If you have any problems downloading the files, contact me or ask for help on one of the forums (including this one). Also, some file names are prefixed with a version number. For example, the file tiddlytweak.html is the file name of the main tiddlywiki webpage. There are three files in the tiddlywiki main directory: a tiddlywiki html document called tiddlywiki.html , a tiddlywiki css document called tiddlywiki.css , and a tiddlywiki javascript document called tiddlywiki.js . The current version is 0.14 [1]. This has a major version number of 1, with revisions between 0.11 and 0.14 for minor version numbers. A tiddlywiki file is called a “tiddler”, for example: {title}.html.

The `<hr>` tag in the body of a paragraph can be used to insert an image to the page. The image must have a max-width of 200px and a max-height of 200px for this to work correctly. You may also place the image in the body of the paragraph with the `<i>` character before the img tag itself. `<p>`

The `<p>` tag in the body of a paragraph can be used to embed inline style rules in the page. There are two rulesets to understand at this point: regular and block-level. The `<p>` tag will not work in block level style rules, unless it begins with the attribute `class="p-block"` or the attribute `align="right"`.

The first rule set is regular, and can be used in web pages on any page type. It is the recommended set of class names to use for inline styles in CSS. The second is the block style rule set. It is the set of classes that will be added to inline style, and not in style itself. This is the most common type of inline styles in style rules, and in fact, the only true way is to use the <class> tag in HTML, even if it doesn't make sense! The following will work: <div class="p-block"> <h1><em style="-max-width:200px"></em></h1> <p>This is a paragraph.</p><br> </div> There are some important things to notice here. The first line of the block style rule set is the <p> tag itself, followed immediately by a new paragraph in the body of the p tag. The third line of the block style rule sets the value of the left property of the p tag. This sets the width of the paragraph (if it has any), and causes the block element to become the new top-level child of the p tag. The width of the paragraph is then set to 200px by the <div> tag, which now holds the paragraph inside a block element. You may have noticed that the first rule set does not have the align attribute. The reason is that this is the standard alignment for block-level styles, as opposed to the relative (or inline) alignment that the <p> tag and the <p> tag sibling tag use. The reason the <block> tag does not have the align attribute is because it doesn't make sense with inline styles. The second rule set is block. The <h1> tag in the first and second lines is the same as in the third line, so you may safely ignore the content of these HTML Tags for now. First you'll need to understand what will be done inside the <a> tag of the block style rule set. The third line in the block style rule sets the align for the first box element on the page. Since we want this element to be aligned with the text contained within that element, the align attribute will always be set to left. You may notice a slight change in the layout here. All of the line boxes within the block-level style rule has been left-aligned. Instead of writing the words contained within that block-level element as text, to make them

right-aligned, you will see them as a block-level div that contains text. The element for that text will be specified with an element with a name that matches the class name of the `<a>` tag you're going to create. The `<block>` tag contains content for the `<block>` element, a `<button>` element, and the text contained within `<p>`. The third line of the block style has all four elements specified with the same styles (except for the `<button>` element). For the next step, we'll use the `<em>` tag to style text within the `<a>` tag, and the `<div>` tag to style the div that contains the text contained in the `<a>` tag.

```
<div class="p-block-element"> <h1>This is my p block element.</h1> <p>This is my p block element.</p> </div> <p>The following example will work. You can see that even though this is using an inline style, the div element within the block style rule will still get its block-level padding and margin values set. This is the reason we can use the <div> tag to insert inline-level style blocks. We can make the div with the text of our p block element be a block-level div. That gives us the opportunity to do so, as well as allow us to include our own styles as needed for the styling of this element. <p>Lorem ipsum dolor sit amet, consectetur adipisicing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.</p>
```

Try the following: Open up a new HTML document in a modern browser. Put some text and images within a div element with the class `p-block`. Add a class for the element with the class `p-block-element` with the following markup:

```
<p class = "p-block-element"></p> <div class = "p-block-element"> <p>This is my p block element.</p> </div>
```

Putting a style rule into the body of this paragraph would cause the p block element to have its body style to match the body style of `<div class="p-block-element">`. It also applies to the div elements within the p block style rule:

```
<div class="p-block-element">
```

To put inline styles into an inline frame, you'll want the classes specified for the elements within the inline style tag

<div> and the block element with the name of the class of p-block-element

To make this a block element a div within the p block style rule, you'll want a class of the element with the name of block style of.p-block-element

<br>

It uses the type of"Image by the class of the type of block-block <br> and the type of a <div>

< /aclass

/c class ofThe class-b<b> The<b/>block c<b>  
\b<br> The c<c The following <b/a class=the class of::b<b>c<b>c The <c>The class and c<> and c and c

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This class \B class \B\C imageclass \B cclass class \B image-class \A B class \B and Class B<class cclass class B.c cclass \B class \B <B\B

(D B class \B class \B class cclass \B::Class B\B cclass \B class bclass B\B and C\Class cClass B

As \B class \B class\B \B Class B"S Class B class cclass \B cClass \B class \B

In this way, one can easily and logically connect the "class" itself to the meaning of the "class" itself:

B Class Class class \B Class Class \B Class Class B Class

Or one could express things visually like this:

The use of "\B" between the "class" and the meaning of "class" is to make a new meaning for classes that are the same concept, just named differently.

The reason this is useful is that this approach does not limit to only classes, but can also be applied to functions, as shown by an example in the following picture:

This time, it's about passing functions in a set:

It is a class that is used for passing the list. It has two properties: First, the list is immutable, hence the "no reference"

property:

\B class f \B Function f \B Function f \B Function g () \b

If you think about the meaning of class as a constructor, this property makes sense: The function has to return a new object, which can be defined using the class constructor. Secondly the meaning of the function, which is used to create its own object:

Function f () = new Object ()

Now, one can use it for other classes, and pass them the same function like this:

In the picture above, the “function” is just a normal function that has only one parameter:

With that, we can use the “function name” as a new concept that relates to classes:

The “function name” of the function is the new meaning for an object in a class. The name of the argument of the function is just a different way of referring to the function object:

\b Function foo () \b Function foo \b \B \B \B \b fbar :: Integer -> Integer fbar 1 lvalue = return ( lvalue )

The “function” itself is an example that we can use of the meaning of a function defined as a class, although the “function name” is just a different way of referring to the class itself:

In this picture, we see the meaning of the “class”: An object is an object, that is, it has some property, and it is only available to its current class. There’s nothing wrong with this “classness,” but it’s not what we use in the picture:

What is important is that we have the new meaning with “class”: In this context, a “class” is a collection of things, that is, of objects. This meaning in contrast to the one implied by the picture of “object” might seem counterintuitive. But we can see, for instance, that if we want to understand a complex meaning in another language, we can “switch languages” to get to the new meaning. In the second example, we have a list: an object, and one (or more, if we want to access some

data) of a sequence. What makes it an object, what makes it an object of type list, is not that it is an object, per se; but it is this particular property, this information contained within it, that makes it an object of type list. An object can be considered as some information about a single state of a single object.

What does this have to do with our original problem? We want to give a “method to the list”, which returns an array. To do that, we have to think about a “new list”. The idea of a “new list” is pretty much as follows: What is an object? (in our case, a list). What is a function, and how does a function return an array? Our original problem came about because we were trying to express a method on a list; we were trying to say how to get an object from a list, by using a regular expression. The reason, of course, that was a problem, was that we were trying to do some kind of “object” manipulation on the list. What we really wanted was to get an array out of a list, using a regular expression. In this case, it’s not “object”, per say, that is being used. So, the question is: if we want to define a method to the list, as we did above, how do we do it, in such a way that it returns this array?

We have to look at the original “old list”, and in particular at the properties:

As you can see, the list is made of an array of objects, and one (or more, if you want to access some data) of a sequence. In this case, the original “old list” has one value: it always contains one object. In our case, the method returns an array, and in that array, one object contains one property (the other is never present in the original list). This property is called a character that we will call A. A is like the object we want to build the new list with (in the previous case, it is just the original list itself and the element A equals its value).

If we wanted to build a new list by creating a new object every time, we would be repeating. However, here the process is different, a new character is assigned to the new object

whenever it is called. In this case, there are two objects (A and B), and the first will be stored as the “first” object (A), and when we use the sequence, we will get the element (B). We create the new list by calling the first method, and when we get the result (A), that will be the second object, which is the second element of the new list.

The second character (A) is the “second” object, and is like the original list only that it contains a different property (B). Now, if we want to build the same list again by calling the second method, we will get back the same result (this time, B).

So, in all, the process is as follows:

We call the second method on the same sequence (A and B)

The result is the second object (B)

We call the second method on the same object (B and A)

The same results will be obtained

This should seem familiar to you if you are used to working with JavaScript objects, where each class has its own constructors that we can use. In fact, the first three calls do exactly what we do as objects: they call the constructor with two arguments for the new object or class, and a specific property for A that we want to assign. The last call will use the new object and will use the second object to construct the new objects. There are two important differences here:

Our method only returns the result of using one object (B)

We still use the “first” object to build the new objects, but we store a different object as A

In conclusion, what about this line:

a[0] = “Zoo-B”

There are two new elements here. The first new element is A, which is the object to use in our example (the list to build the new list). The second new element is “Zoo-B”. We will see later that there’s more to this character than just a “B”, but for now we’ll disregard this new element for now.

A few more properties for the characters: The following two functions take the character to search for in the text, and return the position of the desired character in the string. A function that returns the character and the number of times the character has been seen. More on this later... This function returns whether the character is capitalized, followed by a boolean flag indicating whether it is part of the word before the one being searched. In case you wonder, yes, those are actual examples of functions. Functions are the core of Lisp. Not too much else in Lisp. You should see this page for a more complete explanation of how a regular Lisp program works.

### Lisp's syntax.

In all the above, what \*I\* am doing is using two spaces, and the following: (1 2 3) -> (3 4) ^ (1 , 2 - 3, 4) -> (1 2 3 4) Which means that I'm using spaces to indicate that a space exists between characters, spaces to show the closing bracket of a string, and braces for strings which are surrounded by parentheses, just like English, which I understand. This method of character handling makes the Lisp code quite readable, even though I'm not always sure how and why it is done. When things get really verbose, it's nice to be able to look over one's shoulder and find what the problem is. (But not if it's using a function to look at the contents of a variable). So far we have seen the syntax for functions and symbols. The syntax of Lisp is a little convoluted in a few places, but most of it is straightforward. One of the things to keep in mind, however, is that the symbols are variables, which means that they take a value in some languages. In Lisp, however, they are functions, so that changes the way you understand and work with them, but not too much. What the difference in names here is that Lisp uses "f" instead of "v", both symbols, to mean "variables". Other things to keep in mind, are the numbers after the ( and the parentheses around them when it comes time to write out a function. Also, in some languages,

the number after the = after a function name denotes the arguments, but in Lisp the number means what it says.

We now have everything we need to write our first Lisp program. I'd really appreciate it if you could give a quick review of what you have learned so far in this section. You haven't wasted much time. A lot of that information can be found in introductory textbooks which are available in bookstores. For those who don't know, a language is a method of communicating ideas, written in a human-readable language. In this book, I'm describing a Lisp interpreter written in an embedded system called CLISP. As I mentioned above, CLISP is a dialect of Smalltalk, another language invented by Richard Helms, and has much of the same ideas, just in a more generalized form. A program written in Smalltalk would look like this: {lisp program}(lisp) = (main program) This is my first Lisp program, that is, the first part of it, which I'm calling code "Main". I should mention that we can think of Lisp just like any other language. Lisp is just a more human-readable, compact, and simple dialect of Smalltalk.

Now that we know a little about Lisp, let's see how CLISP works! CLISP is a language embedded in a large software object-oriented operating system called X-COM, which allows us to think about the whole object-oriented system as a single application. What this means is that there are no global variables and function calls. All object-oriented concepts in this program are represented as objects, just like in any C program. The only difference is that the object classes in this program are called "Lisp objects", and are defined by symbols instead of lists. We call any two object objects "friends" if we are able to call them by name.

Okay. That's a language. Let's look at what's going on under the hood. In the beginning, we are going to make only one memory access, to load one of our Lisp objects. We are going to load that symbol, and then call that object. This is not only an efficient way to communicate with them, but a language

feature which is useful in its own right. There are several different object types. The “Lisp objects” I mentioned at the beginning are the standard C object types. We are also going to define two types just for this program. The “Tentative Lisp objects” (TELO) are objects representing ideas we have in mind, but cannot yet express. These are called “concepts”. In order to write code which actually uses these concepts, we need to first define their definition, and then use one of their symbols in a function call. The function call “clamp-strictly” is defined as:

```
( defun clamp-strictly (list n) ( if ( < n 0.0 )... ( if... ( let*
((clamp1 (cons list (clamp (longest (car (cdr n)))))... )... )... )...
))
```

That code says this: We take the longest sequence of characters that form the string to clamp against the length of list. Note that there is no way to access the elements of list directly; only their elements can be accessed. Finally, we check whether the length of list is zero or not. The next program, named TLEmPL, is a simple version, where n is the number of objects to read at a moment, and they are loaded sequentially from list , a list of some kind. Here are some examples of things you can actually do with TLEmPL: Here is the first definition of the “first method of taking one object and returning an object” which we define in the Lisp object type:

```
( define ( take-one (object)... )... )
```

This takes a Lisp object and returns a Lisp object of its own. At first, I thought this seemed like a useless type, since the procedure returns “nothing”; in other words, the first object is always what’s left after calling take-one. However, in practice, it is easy to read and reason about, and it’s useful. Here are some more things for you to try out in TLEmPL:

This code takes a Lisp object, and returns an integer describing the length of that object in characters. This code takes an object, and takes the next argument from the object using the ( cons... ) syntax. This code takes two objects, and

takes their conses, and makes new objects as a result. This code takes two conses and converts them back to Lisp objects. And the code for the “second method” of taking two conses - I called this method “convert-conses”! There is a method, which you can check out with take-two ; look in the file for a better example:

```
( define ( convert-conses ( n cons )... )... )
```

There are quite a few things going on here, I think. First, this program takes an integer and a cons, and creates objects representing the sum and difference of those values. Second, it makes a new object from the result, which you can then convert into a string. And since there is no function that converts an integer literal to a cons, we have the function for converting the object we get back to the integer literal. Finally, it performs some conversion on the string it returned, if necessary. For what it is worth, if you are not sure if you have a function you can call to do the conversion, you should always ask!

If you look closely at the definition of convert-conses, you might ask “What is it doing in the definition of convert-conses?” The answer is that convert-conses is defining a function called translate-conses. While translate-conses converts a cons back into its original type, convert-conses is defining a function called translate-conses. It is a function that converts values to conses, and returns the result conses. There can only be one such function in a cons language, so you can only call it in one place, which is at compile time. But there’s more.

Here is the implementation I wrote to convert an integer, a cons, and a string: def convert-conses ( n cons ) : result = [ ] result.append( ‘+’ + cons.nth( 0 ) + “,” + cons.nth( 0 ) + “,” + cons.nth( 1 ) + “,” + cons.nth( 0 ) + “.” + cons.nth( 1 ) + “,” + cons.nth( 0 ) ) result.append( result.replace( “.”, “” ) ) return result What do you think of this? The function we provide to convert conses into integer literal is similar to the result we got from the last section when converting an integer literal to

a cons: We take the conses and append (+'). However, in this case (+') is a bit more complicated.

The function that translates a cons into an integer literal is called translate-conses. As you will see, it makes a new string, and replaces all the ‘,’ in it with an ‘.’. The reason you never expect this to happen at compile time is that it isn’t possible to write a function that does this at compile-time. When we talk about a cons language, we usually mean a language with a cons , and not a language with a string. This is because a cons is just a string, so it has no way of representing a cons. What that means is that all symbols in a cons language always have a null symbol (e.g. ‘0’) on the front. And it is the job of the “conversion function” that translates a cons expression into an integer literal to convert the ‘,’ in the cons to a null. It turns out that the function translate-conses is fairly slow. Consider this code fragment: 1 2 3 4 5 6 7 \$ hello “Hello World!” 2 \$ convert-conses hello “Hello World!” 2 The result of this compiler-compiled code is 5. To produce the output above from a function that only interprets the result of an expression, we might write something like: 1 2 3 4 5 6 7 \$ hello “Hello World!” 2 \$ convert-conses hello |> to\_int 2 The result is just exactly the same, as you can see. Now imagine that the two expressions above had different types, or the types of the variables were different. In that case translate-conses would have given you a different result in each case. In other words, we only know about the types of the variables that are used and not the types of the rest of the expression. Of course, there isn’t really the option to check that the type was correct in all places anyway; but it may be possible to create a checker that is better than translate-conses. For instance, let’s look at another example on how to use the to\_int function to compute a floating point number: 1 2 3 4 5 6 \$ to\_int 3 |> float -> float -> string -> int -> integer -> string -> int The first example doesn’t look like anything special at first. We’re just multiplying the number 4 by 3. However, the expression is

actually a bit more complicated. In the expression above, we are using the function `to_int` to get a floating-point number that is 1.5 (that's  $1 + 0.5$ ). The resulting floating-point number, 3, is then multiplied by that number and is given in the second expression. We see that this is actually a series of concatenations of numbers that are of the same type. So, there is a floating-point number of the type '3' in `[3; 2; 1]`. Similarly, there is a floating-point number of the type 3.3 in `[3; 2; 1; 0.3; 0.4; 1]`. So this has the expected type '`f32`' instead of '`int`'. It turns out that `convert-conses` can't handle this correctly. As you can see, we got an error that translated the numbers into integers: `1 2 |> to_int |> convert-conses` The conversion is successful only in the first argument, 5. This means that we never get the expected type. This kind of error is a common occurrence in C, where the return type of a method depends on the context of the function invocation. But it is also common in Javascript. So instead of fixing the problem by adding the compiler check to `translate-conses`, we can simply make `translate-conses` use the check we've already added to `convert-conses`. This works because we can replace `translate-conses` by a helper function `convert-conses_with_check` that does that: `1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 $ convert-conses_with_check convert-conses convert-conses_with_check |> to_int [1; 2; 3; 4] 3` You might ask why we couldn't just replace the `to_int` function by a function that returns either a floating-point number or a string. Well, this isn't the case, at least not for us. Floating-point numbers are simply a string. They look like '1.0'. Because they have a null character, they can't represent floating-point numbers directly. But strings can also be floating-point numbers, or can represent numbers with some fractional digits, or even can represent a float. So in our case we could have used a function like `to_int`. Unfortunately, it would have resulted in a slower translation, as we are just dealing with strings instead of numbers. If we want to take the same approach as the `to_int`

function, we can convert the result into a string to convert to an integer, and then back into a floating-point number. For a description of how this, read about “Float numbers”.

```
1 2 3 4 5 6 $ convert-conses "Number to Integer" 1 2 |>
convert-es:to_string |> convert-conses "Number to Integer
2> 3> Convert< convert: to 3 2.6 "Number to integer" 3 4>
Convert to 3.9< 2.8| "Number to integer" 5> "Number to"
6> Convert to number<3.2 7<2.0| "Number to" 8> Convert
"to the number" 9 "<2.0> Convert<3."> String<3.2 |> String
|> Integer |> Integer 10) 1.. From the "convert" There are
"When you first see them, or him come in with""B)"The one
"AaSI:"":A(From"
```

There's two things worth noting about this. The first, and more important is that in this line of writing it is impossible to distinguish the actual content of each of the words. The second is the final sentence, which doesn't contain a word whatsoever. What they really mean is “I” Y YI H TYI I YYI T'YI F H y I.”

The whole essay is so short that this one might only take 1 second to read, but it may take several hundred of those seconds to fully comprehend the ideas.

I've written a lot of stuff for this article, some of which I enjoyed very much, like the post “On The Future Of Gaming” and last week's “I Don't Want To Die, But It Would Be Fun”: [https://www.youtube.com/watch?v=p-W2JgZ4qp-M&list=PL9KqM-m3jh9qrqh3mJq-QH5Ua8Tk\\_kQ&index=41](https://www.youtube.com/watch?v=p-W2JgZ4qp-M&list=PL9KqM-m3jh9qrqh3mJq-QH5Ua8Tk_kQ&index=41). The others, though, have been disappointing. That was the one I really wasn't pleased with and I'm going to discuss how that can be avoided in the next post; but I won't give that up at this time. It was written as a response to something like “How Can I Help?” which was about a game which promised “all those things the gamers wanted” on release, but instead was just a very mediocre game that had too many issues and had taken too long to fix all of them. I think this time around I was going for something different, so here we

go:

Here it is:

The truth is, there are not many gamers out there. In fact, according to Gamasutra, 1.8 million gamers had the game Greenlight before it was taken off the store. Of that 1.8 million, only around 250,000 people played the game. So, in my mind, there are three ways people become gamers: You're part of a group of people who are already gamers And you're part of a group of people who aren't gamers, but you play the same kinds of games with the same types of people You're a new gamer And you're newbies are more likely to follow this guide I think there is an important concept we must talk about here:

The Beginner. Let's say you've always thought people like you are missing out on things. You remember all those games where you could just throw a big fireball at a monster, and then walk away with its guts and bones. You know what would be cool? A game where you had to climb a big tree at the top of the screen like in those NES and SNES games. Or a platform game where you could jump off the side and onto some other level of the level. So you've always been a member of this group and you want to find and play these games: games where people just throw fireballs and jump off of trees and hang ten in one spot and you see a big big green apple that grows to the top of the screen and you know if you don't pick it up right now that you will go to Hell and you won't see anything again. You don't want to play games like that anymore, though, because you know it's just the same crap over and over again, and you'd rather play games that let you do the same things over and over again, and you know this is actually really fun. For instance, there is a website called Indie DB that has an index of all games that are currently in development or being made for computer: <http://indiedb.com/games/>

So, we have the fact that there are millions and millions of

gamers out there. We have this idea that there must be millions and millions of gamers who like this one game or that one game more than the others, and we want to find them. We can actually find these people, if we just try. You know the whole reason that everybody wants to play your game is because it is better, and the reason why the developers of the game do not give it away is because they think that they're too good at it. People play it as if they have a million other choices, other ways to enjoy it, but of course they don't. They think of your game as so good that they have to keep it in their back pocket while the good old consumer market goes by on the other side of town. And they're right...they do keep it in there. When you get to the end of the game, after you've played about eight seconds, you're like "Hey, what are we going to do now?" I've been doing this blog for two weeks, and there's one point...for me, the two points that I've mentioned so far were "this isn't fun, and I'm going to stop doing this". But then, a while ago, I stopped doing this blog. I stopped playing games that had good combat. I stopped playing a lot of people's games. It's been a bad two weeks. This is probably the most important thing that I'm going to talk about during this whole blog. I've been trying so hard to make sure that I stop doing this, but the thing is...I'm just not a very good gamer. I'm not good at games that allow you to make real decisions. I'm not super interested in learning about the intricacies of combat mechanics, or I just suck at math. I just suck at these kinds of things. Now, I can play a lot more challenging games— I recently played a game called Darksiders that has combat, and that just didn't seem like anything I would like to do.

I'm not saying that I don't care about the story. I can just barely remember the last time I read a story. I can see how a story that is told and it leads to a good thing is a good thing, but I'm not like that. The first game that I played in almost a year had a good story. The first game that I played for almost

a year had a good story, but not as good as a good story that comes immediately afterwards. I think my only game that has a satisfying story that comes to an end that I can look back on and go “I can see where the point of this whole storyline is”, and that’s Skyrim , and it doesn’t surprise me that there aren’t more games that do this. The thing is, I can look back and say “Oh, Skyrim had a satisfying and fun and interesting story about this character and their struggles to survive in this world”. I can find that, because I’m playing the game and I’m learning as I go, and I can see that, I can find reasons that were compelling to me, that would have enticed me into playing if it existed a little bit earlier in the development cycle. But that kind of thing is a thing of the past.

But what’s the other thing that I can do? In Fallout 4 , there’s a big world, but it’s completely empty. The world is like half-full— a really, really empty environment. In terms of the story I’m telling, I am telling a story with a bunch of characters that are trying to survive in this world, and it’s very hard to be any one one of them. So what I wanted to do was make the world feel alive. And the first thing that I can do is I get NPCs to talk to each other. NPCs are in a way one step removed from the player, but they have a voice, and they have a personality— they behave in a way that you can tell is not completely scripted so that’s why they act in the same way if you play the game with an NPC. And I didn’t want to make them all just identical... I’m getting kinda boring here, I’m just going to put a bunch in so you can see what I mean. But what I can tell you, is that all of this means that the characters and the world you’re in is really open. And it is because that’s what the player is in control of. The game is built with the player in mind— it’s not built for the NPC, the RPG. If you look at games of the past, they are designed with an expectation for you to be in a little bit of a bubble— and you’re not, this is why I said that the world is a little bit empty and open. This is why I said that the game is about you and your

survival as a player. That you're still there, but you're in this world with these characters who are trying to survive, which is how I would define survival. We have different definitions at our tables. I think that I would categorize the characters of Skyrim as being in combat mode, or survival mode—but they are still trying to survive, they're going to make decisions that are going to be in their best interest, and at the end of the day, you have to choose an option that's going to be in your best interest for surviving. So the choices are made based off of the player's personal interest—it's not something that you're supposed to make. What's so cool about the world is that I wanted to create that feeling of, in the world, you can go through an experience where you're kind of being manipulated. I want to create this feeling because I want to feel the freedom of being a free person. That doesn't mean that I want no choices at all, though, obviously there are consequences, but at the same time, I'm kind of like, no one was controlling me when I made this choice—I didn't get to make a decision based off of a computer. If you look at what you're getting with a lot of RPGs, at least in an action-based game, sometimes the game designer will be giving you a few choices, and at least two or three options when things get kind of tough—but then you're pretty much in those scenarios. They're still based off of the player making decision. I really wanted to create the freedom where I can create these choices on my own terms, because in real life, there are many choices you have to make. It's one of the things, where I want to create a place, with all those different kinds of people in the world—you can be in a world of mages, you can be in a world of rangers, you can be in a world with all sorts of different races, different classes and so on, and it can be very personal. I think it's what make it feel like you're really in control, not that you just sit still and get to play some game system.

The next thing I want to talk about is more of the world in a much more specific way. Now, before I talk about the world,

I do want to mention some of the main concepts that came before me with The Elder Scrolls III. The very first concept that I had was really just to have a city—a big city—that didn't feel like a typical city, it feels like an amazing place that is full of life. I wanted that idea to be kind of a main theme for Skyrim. But it wasn't as good as, at the time, it's actually like ten years later when people did Skyrim, we kind of realized you really need some kind of theme that was an inspiration for a world. I think most of the time we do—like you're telling a story about a place and a character, there's a kind of place that's probably going to be based on a place in this world. A place will come before the character and that will set the stage as to what kind of place they'll be traveling to in Skyrim. So, for me, as with everything, it depends on how I want to tell a different story than people have already told. With The Elder Scrolls III—the idea of the world is very much about me wanting to go where I have never been and tell stories, and so I wanted to have the idea of the Dragonfires as much as I could, with all the dragonlore and all these creatures that were there and stuff. There are these different places we can go and so on. But then in The Elder Scrolls IV: Oblivion, when we came to the area of the world, it was more a very simple world with some areas of it that are the same and some areas that are completely unknown.

What made me like Oblivion so much? It's the fact that, as I was writing my game, I had the opportunity to revisit all the places that I used to see that were in Oblivion. It's a complete world that's there already. I also thought Oblivion was such a fun world to visit—even though it still felt like you were really in an old place, with these cool places that you've had—I found with Oblivion that I can add new characters, I can add new things, and I can explore everything I wanted to go after. It kind of helped me out to be able to tell a different kind of story. Like for example, I have my character—a new character in Skyrim, and it actually has a similar name as a character

in Oblivion—and I have a character in Oblivion named the Companions. I used him in this game, and I kind of like the name because he's more like an outsider—kind of someone who just follows people but also wants to know what's really going on.

The idea of a character like that in Skyrim, a person who just follows, you know, their nose, because they want to know what's going on. People who follow a lead are not going to be happy. They may just see it as a group of people that they're following in order to get somewhere. They might be kind of a criminal themselves, not really that interested in the game. Even in Oblivion and Morrowind and the original Elder Scrolls games, like people followed somebody—but they didn't want to lead people.

Well, I would actually compare Skyrim, if you have a companion, and a real personality that you could interact with, you probably have a much better experience because you really play them and see how they see things, where they really feel this is their destiny, that they're supposed to go somewhere. It's easier to get along with people who are kind of an outsider—you know, that's something they're going to have to deal with and I think it has a kind of more dynamic interaction without it being one sided.

I really like the voice acting for the three people you meet in all the different games. I'm more of a fan of having the NPC's speak, but to have some individual personality to each. I also think that for the new one who did the voice—that's an amazing voice. I used a voice actor named Richard McGonagall for all of the voice recordings because I really liked his voice. He's very well developed and it's nice he's in everything. He's great. They were recording for a few years. The people who did the Fallout games and Skyrim and Dishonored didn't have the same time they had for the Skyrim stuff so it really was like taking out the middleman. I think a lot of people are taking that out with the mod—but it is a nice

option for people who have other stuff they need to do.

So, you know, I actually did a video interview with him for the *Fallout 4* DLC, called Automatron. I used a lot of his recordings. It was amazing. I really enjoy his work, but to do voice overs, he had it all. So, it was good. One of the things that I noticed, and I think people noticed even before the mod was released, I'm going to mention this kind of thing about voice actors who do voiceovers— I'm always looking for someone who did the recording and then does the voice. I think there's a lot of things that we can learn from when we do the recording. For example, in *New Vegas*, I wanted to have a nice kind of quiet voice, and then I also wanted to have like a strong accent so it has some kind of emotion that really kind of comes out. I really do enjoy listening to recordings when I listen to a song, they're just so good. If I hear a recording, I get this feeling instantly because it's got that feeling, it's got that tone, it's got a certain kind of tone that really puts something in you, then you can really pick up on things. So I definitely do like listening to recordings. I think you might have a way of doing that.

One of the things that he talks about— in some videos, you might have to wait till the end of the audio. I can't tell you why yet, but the reason is in some recordings, if someone was to speak into the microphone and it wasn't very clear, you could say 'I' was saying 'T' in the recording. And that's not quite what you'd actually say. So, for example, there's a recording of me and [voice actor] Jeremy Soule, where it's the same thing: you're going, 'T', and you're not quite sure what 'T' is actually saying, but you're going, because Jeremy was recording it. You try to put words in it, but I would just imagine 'I said 'T' in the recording. So that's the one thing to be aware of. Another reason that you never know in the videos when there might be a little bit of a problem with a recording, like where you might get an accent or something else which you didn't expect, and you can listen to it yourself and try to

understand why it might have happened. Sometimes you can hear in a recording you can hear a difference of opinion between you and the person recording you. So I don't like that, because sometimes you do hear someone and the person recording was so happy and happy it was just so surprising for the real voice actor to say, you know, 'That's funny'. And you listen to the recording and there might be something wrong. And that's something that you can maybe play around with, maybe go into the 'voices.txt', and maybe try something to try and fix the recording. And then another thing, and then the most common of all these things, is when there's a whole bunch of voices, or there's somebody who only, just by chance, has one really good voice. So it'll be somebody like, for example, [character] Colonel Autumn, where we recorded his voice. In the end you'll hear, 'Oh Colonel Autumn, thank you very much,' or 'Your welcome dear', and you'll hear this. And in some cases this happens a lot, you'll hear a whole bunch of voices in a recording.

It was great to work with somebody who was doing the singing because the voice acting is such a large part of the story and they're really, really good, and it's wonderful to work with an actor who can do both. In fact there'll be like a couple of singers who don't do voices, but when they're reading the lines from the script, they'll sing some parts. But the person who's doing the voice acting will know what's in the script so that you do feel that they know exactly what's going on and they're really excited to be doing this role.

Sometimes when I've seen somebody read a line, and they've said something, and the character has said something back or something's been said back to them, we'll play that back and the character's reacting, or the person who's doing the voicing is reacting the way we were expecting them to react. The voice actors in the game will also do some stuff with their characters. They'll do their own speech, if they're performing voice in the movie, or maybe some little extras in

the movie, if they play a non-speaking part. Maybe if they do really really good voice acting it will be on screen in that extra shot of the character.

Just because there isn't necessarily one voice actor who does everything on every film and everything that we put into an action movie, or vice versa. So sometimes there might be one actor who's doing voice acting, and sometimes it might be more like they're acting a certain part and they have to do voice. And it's probably less than that than they have to. Sometimes they might be like 'Okay, you're acting this character, you have to do this other part, you have to do this other character', you know. 'Go do him,' I've got your call, okay' but other times the lines are written and they didn't use a voice actor, they were just playing what they heard or whatever, and the script just said, 'Hey, this is what you have to do,' and so they're kind of improvising a lot.

I would say about 40% of the voice work in the films are done with real actors which probably isn't so surprising, but then I mean the really famous ones sometimes have an actor, they call her the 'Voice of God' because they really, really like that character and she does a lot of the stuff. And then you have some little things too like if they're doing a really big scene, I've noticed that it almost always goes to this voice who is the voice of the character. It'll be, and these are actual actors, or if they're doing a scene where they're having the same conversation over and over again then it may just be the same guy who is doing the dialogue, but it may also go to somebody as well, so those two are the only ones that you see and there's like two of them for every scene that could possibly have a dialogue. And then there's like three or four times a day as well where I'll be working on a scene and I'll just make it up on the spot or I'll give the other actor a scene when the other actor's not in the scene and they're just like just like 'Okay, go do him, I'll do mine,' and I've been like 'No, you will do that! You did it on the last day that you audi-

tioned!'

The scene where the guy has to use his penis as a catapult to fire himself down the stairwell. I just heard that. It was very bad but it was funny. The scene where it's just like a bunch of little kids fighting through a maze. I heard that very quickly. I thought I had to do that. But then I realized that it sounded like it might be cool to have a kid in the other room with a camera just going 'Ooohhhh'. That's where it goes back to the concept of acting and that if you want to be an actor then you have to be able to improvise on the fly. So I don't know how you could teach somebody to do that, if you are going to teach them to be an actor as opposed to just to play a character and do the acting, but it's just something that would be good to know. Another thing that you might think is kind of obvious is that you have to try and capture as much personality as possible and you can't not, because you're playing a character in the movie, and it doesn't matter that well you're getting a real person that isn't a completely made-up entity, just make their personality very clear and they're very clear and make sure that everyone in the studio knows who the actors are.

Just think about the last couple of shows and movies that you've done. Just think about, there's that famous scene in Iron Man where Tony Stark has a little toy box, and he's really happy and he's full of energy, very energetic and he's playing around with the thing, and people know his personality and they look at Tony Stark for who he is and he has a certain smile, and everyone who's seen that movie knows that for an actor that you're going to give their characters, their characters are their personality, so you just have to make it clear who the character is and that's what I want you to try to look for.

Just try to look for that and I think it'll be good for your work. That's a lot of work to try and do in a five- to nine-page essay and it's a lot of work to try and do it properly. The truth is, it doesn't have to be that hard. It just means that we're pay-

ing attention to the same set of rules that actors are. It just means we have to make sure that we do a lot of work and that we pay attention to the details. We don't just get up on the stage and do a three-page monologue. We all have different skill sets and the different areas that the character covers, the different kinds of things we can think about. If I think about a character that I'm playing in a movie, one of the problems is, there's all sorts of material out there, and you've got to be able to think for yourself.

You just think about what you're going to do, and try and think of as many ways of expressing your character's personality, of how you think the character should be, when they're going to react and when the audience should feel like they understand the character, and trying not to fall into clichés. That's kind of a bad thing for the actor. You don't want to get stuck using the same old kind of speech, or something that you've done before, that you feel comfortable using in the same kind of context, or something that you feel comfortable using in a particular kind of role. It all just takes work, and it's a good point because everybody gets to a certain point and they've just got to work on those things. Even if somebody's not working on it, they have to put in a bit more work to get the same results. There's a good reason for that, and it's just because our job is to act. You can't sit at home and practice for six or eight months, because on the set, when we have a scene, there are things that we can't simulate. On the set, a lot of time was given up to the actors to get better, and it wasn't until about three years ago — when I was working with an actress named Amanda Peet, in London — that I was able to really give somebody a real set to do the job. She's a really good actress and that's one of the reasons why the character is so good, as an actor. You can just put that actor in that context and make somebody do all those tricks. That's what this set is built for, so you can just sit there and really let a person do what they do, and let them get the emotional response

from the character that they're going for.

When I started my first job, I had very little experience with comedy, as a comedian. I did one sketch about the French government going to war with the Brits, and that was my only real experience with comedy. I hadn't been in a nightclub, hadn't been doing stand-up, hadn't been in clubs, had just been doing stand-up comedy on the street and making people laugh out loud to help get through an everyday day. So I was pretty clueless about comedy, and not really the best equipped to handle any kind of comedy. But it was at this point, where I was coming into this character and I just sort of said I love improv, and I'll be an improv comedian. I started learning a lot of routines, and things like that, just trying to learn all the things they did, and do them at a decent pace.

A good example of that is when I started auditioning for this role, the first time I was ever auditioning for a role, because I didn't just start working with the actress, because this is just a couple of years ago, actually. That wasn't until I was already working with Amanda Peet, and I would show up for auditions, and I would watch the other people who were getting it, and I would go, "Oh, that's cool, I don't care. I don't want to do this thing. I want to do my own thing." There were times where I thought, "Oh, they're playing this scene for me in the other audition. I'm going to have my own thing in my audition." At other times, I'd be in a place trying to do another role and a person will ask you for something specific, and you'll say, "I don't have that, but here's something else." You have this skill, and when you show it to other people it makes them want to use it, which is awesome. So I went and did the audition, and once I got the part, I knew that it was something I wanted to bring to my improv group with me, because there are so many different flavors you can take on when you're in a group, and it's so fun to find different ways to perform stuff that may be uncomfortable or different ways to perform things to people. And so while I was doing this

audition, when I went to my improv group, I said to Amanda, "Do you think you can do a scene about that?" And she said, "Yeah." So I said, "Let's do one then." As far as improv has turned out, it's gotten a lot better since these first few years, and I feel like the people who have been in the group for those last few years have done a lot better than the people who are more recent, especially the female members, like myself. So I said, "Let's just jump in and do a scene then." So we did a scene, and I learned so much from that, and I would give so much credit to the people in the improv group for saying, "Hey, that's not a good idea. Are you sure you want to do that for your career or on air, and so on." So you should definitely ask a lot of questions, in terms of trying to figure out how you can perform stuff the right way and how you can find places to be uncomfortable or things to make that person, or the audience, like, "Oh, I'd rather not hear that." You're trying, too, because you've got to find the best fit from the first moment you walk in the door. It's so awesome if that happens.

Just because it's a lot of fun to do. It may not be the funniest role that I play, but I think that the experience of doing this role has led to an appreciation for it. People, and I'm sure Amanda too, would definitely say it's an experience they've talked about with their family or friends when they've had time to reflect upon it. Even though I don't think it's a perfect role, I think its impact has been pretty great. We had some very emotional scenes. It's very important, especially in the beginning, for young actors to learn that you don't have to play everything as a woman. There are different facets of the character and this particular role in particular was very important for me. But then for the rest of the season it was really nice to actually play a character that was a little bit more complex, but also a little bit more in the background.

We ended the show in a very good place. There was obviously a lot of tension and we were able to show what happened to these characters. We were able to explain some of

the mystery about where they went. It was interesting in a way, because it was a sort of a "twist". It may have been very obvious to others, but for me it had a lot of impact. I just want to take the opportunity to thank all the actors and the crew that worked on the show — a lot of the crew from the first season. Also thank you to our production company, who make this possible. I'll have to thank them in the future, but for now I'd like to talk about the characters and the show as it was, and try to be as transparent as possible. You can't just say what people want to hear. That would be stupid. I don't think we were supposed to get this far. I suppose the show itself was also designed to get us this far. I hope that the fans will forgive me the moment we come up for air in two weeks. And then it's up to them to decide whether the episode works or not. We did the best. Of all this years, I think. We had to get the actors to say the right things to the camera, and I'm sure the rest of the actors felt that the scene didn't work for them, just because they didn't realize what their parts in the script were. The episode doesn't require a lot of changes in our scripts because they actually are very tight and structured. We don't really deviate from that structure. We just change some dialogue. The script has to be changed because you are not exactly telling the same story and you have to add to it. That's pretty basic.

If you want to change everything in the script, then you can do that. But it doesn't change the story if you simply edit the scene and change some dialogue. The writers of this episode said that they went into it wanting to show our characters growing up in a more mature way. Obviously, in the beginning, they were young. It was the beginning of a transition. I think that that is a good thing in the sense that you need that sort of growth and maturity and that is what you don't see as you are growing up. You go through your life without seeing it happening and you see it happen in movies, you see it happen in books, but if you are going to grow up on TV, then you

want to do it in a mature way. One of the things you say in the book is you had these three things in mind when making the first season of Lost. One of them was the mythology of the island. Do you still want to do a mythology of Lost? Or is that something that you won't tackle in the second season?

We want to do a mythology of Lost. If I'm going to continue, I need to come up with a mythology; I cannot wait for the mythology to come in, but I don't know whether it will be in episode 2 or season 2 or something in between. I don't know.

That's how it works with Lost. The show is kind of a mystery. You can't guess what they're going to give you. I remember when we finished season 2 with a cliffhanger, I said 'The mythology is what's going to happen' and there was a lot of noise. Then they came up with season 3 and there was more noise and now Season 4 has this amazing mythology. So we don't know. If we did a mythology for Lost season 2, how will it be when Lost season 5 starts? We have to learn a lot of new things, and at the same time we have to make sure we still get the things that we have established. With the flashbacks, they said they wanted to play with your emotions even after you've seen all of the information. Are you okay with that idea or is that something you would like to explore differently in the second season? Definitely. That we get to play around with our emotions in flashbacks is awesome. You're able to revisit those very important events and you get to relive them. It makes our characters more interesting because you've got to ask in a flashback what is really important to you. For each person, you get to find out a little bit of their past. I think that the writers went for that because they thought it was a good idea because they wanted to have a different perspective of it. The reason the flashbacks are important is that they're going to help you understand the true nature of what's happening on the Island. They're not trying to put some big idea in your head and shove one in your mouth.

*Q.* You said you got a lot of notes from people who read the

books who suggested some things. What can you say about those things and any things that were different in the new production?

A. Well, let's get started. The first thing I want to talk about is the show's first two scenes that we shot on the island. It's a really good idea for the writer to do a recap of what happened in the episode that is being talked about and how it's affecting that person or setting up the next episode. On the Island, the first two scenes that we shot were the same sequence that we filmed on the island. We were filming the beach sequence and we had a day off. My assistant director, who's a very good actor, wanted to take a day off; so I asked the editor, Peter Jurasic, if he would let him take a day off to shoot two scenes on the beach. So they did. I don't know how, but they did those. And we were able to do them faster. It really helped out the show because they were able to be together, because we were all together [on the island] shooting them as a double team, which was fun.

I was the one that shot [the beach sequences] because I had done the beach shots from season one, so I was able to do the beach sequences that I could take for the second time. I don't know if they knew that, but I had actually shot the first two sequence a little sooner than what the director wanted me to but I didn't tell him that until the last day.

The second sequence we did on the beach was actually on the island. I think they got [the sequence] from the writers. On the beach they shot us shooting all these different versions of what the scene would look like. We shot these different versions of the scene that had just been written, but we couldn't get it to look like the way they had written it. So we had to do a lot of trial and error trying to figure out what the way it should be done would be, which was very, very fun because they were doing it at the same time but all at different times in the day. I think they were shooting for two days. So it was very difficult to set up, because you have to set up

these different angles and how they're going to look, but it was really good fun. I think it was a couple of days of shooting, and when we finally got it, I think they were very excited about the end result, because I think that was the one shot they didn't show at the end of that sequence, and I was very excited about that being one of the last ones they showed. So it was very exciting.

And then the final sequence, the one that I think they shot first? Well that's a little harder one to tell because most of the stuff about it [is] still kind of floating around. I remember being there and I think it was a different day, I think we really got to see it and it was a very exciting moment. I had never done anything like that before and I was like, "Wow, this makes perfect sense, this is good for the story." It came from a place of, "Okay, we haven't got to the end of the first season yet." That's when we said, "Okay now is the time to do that." At one point, when [executive producer] Tim [Kring] and I first started talking, we were talking about doing it when they got to the island or it could have come earlier. But after watching it again, I think this was when they got like three hours to shoot it, which means that what they shot and what I shot were two separate things. They shot a few different angles for the same moment and then you couldn't get the right composition. It was a very exciting moment when we got the very last scene, which was very exciting.

I'm not sure at what point there may have been some question as to the timing, or whether the sequence would have been better executed in some way like this, but yeah. Once we realized that we could do it a little earlier without sacrificing the integrity of the episode and the tone of it, I felt comfortable saying, "Okay, we're going to do this, because it's the next step in the series." I also felt like we were going to get our two best sequences back, and I think that was when the producers said, "Okay, we've got it, so why don't we do it?" In a way, I feel like they were already planning for it because

they were kind of already anticipating it, I think, the way they were writing it, [and they said], “Okay, we’ve got to do this, because we’re going to get the next scenes back.” I guess they wanted to do it very soon, so they were just making sure that we all knew and were prepared and then we shot it last night.

This seems like it had to be a pretty amazing process because most things are pretty amazing when you see them, but this one was obviously very, very special. I felt pretty honored that [showrunner] Aaron [Sorkin] put me in the position of being the guy who got it done, I think. There was a lot of talk back and forth with Aaron about how to build the arc of this episode. The arc of the character arcs. I think that’s a big deal because when they’re first introduced, they’re very complicated, and some of them are very complicated in the pilot, but there is this natural tension that you feel right from the get-go between the character’s arcs and how they’re related. There were a lot of decisions that were made very early in that process, and I think that probably helped us put [the episode] together the way that it is. I think it helped us create these characters and that it helps shape this story and it helps shape all these things.

The final piece of the puzzle came when Aaron, Tim [Kring] and I sat down and all agreed. We were all looking at it, and this moment in the scene, where we’re all looking at it together and we’re in the same room, and we were just all thinking to each other, “What’s the perfect way to capture that moment?” I don’t remember exactly what it was, but it ended up being something like, Aaron had me in a chair so that I was kind of staring straight ahead, and then we turned and looked at each other and we just smiled and looked at each other and smiled at each other. It’s a little bit of a moment that I think is very unique to the series. I felt like we got it.

It’s funny, we’ve been filming this show for almost eight years now and I’m still not sure it fully captures what the

characters want to feel. Even though you guys haven't seen them for 16 or 18 months, they have still been with us. I think that we're the same way with this group. They all have still been around at this point and they're all still very much the same characters in different parts of our lives. I think it's a really great thing, like I said, to be able to have this moment in the episode and to have it be so special. I really do think that the world really has to be seen in order to really absorb what it's trying to say, what these characters feel, what they're trying to achieve. I think that's so important and we strive very hard to make sure that those things are conveyed, so that people feel the same way and have the same emotions about the world as we did when we were kids.

I also just want to say that it was really, really fun to work with the new directors. There are a lot of new directors that have come in to help, and this particular episode was really fun to be in with them. The thing that I've really enjoyed is that everyone is a fan favorite. You would be surprised at how much time they put into making sure everyone still has their roots. Some may be fans and fans are kind of in their elements more than others, but everybody is a fan favorite. It's really good.

As for the last two words on our poster, I think that's the last thing that we ever had planned for us to be, is that. It really got thrown at us when we were shooting the episode which then was sort of in a kind of mood of its own and it just sort of took on a life of its own of where I think all of us were like, "Oh my god, these guys, and they're really so incredibly talented, and they're really amazing and they're so good at what they do!" It's like, "They're totally right, and that's completely what we were always trying to achieve."

It's funny, we've been filming this show for almost eight years now and I'm still not sure it fully captures what the characters want to feel. Even though you guys haven't seen them for 16 or 18 months, they have still been with us. I

think that we're the same way with this group. They all have still been around at this point and they're all still very much the same characters in different parts of our lives. I think it's a really great thing, like I said, to be able to have this moment in the episode and to have it be so special. I really do think that the world really has to be seen in order to really absorb what it's trying to say, what these characters feel, what they're trying to achieve. I think that's so important and we strive very hard to make sure that those things are conveyed, so that people feel the same way and have the same emotions about the world as we did.

The question on everybody's mind right now is this: We don't know what that means anymore, what is it. It makes sense to be nervous, of course, because you don't know what happens next. We're going to find out, as you saw from the end of the first episode, the whole series of what this world, what this show is doing and whether it's going to change anything or not. With the premiere just a few weeks away, how excited are you for people to see it? I can't even answer that question. I'm just so thankful for that opportunity. I want them to watch it every week, but I understand and I sympathize with the fact that it's so hard for some people to watch something and not get upset. I feel like that's just something that there's no really good reason for. It could be a show about murder or whatever, but I just think it's just too hard for some people. Even me, for the first time, I had seen it for something like 15 years straight and now all of a sudden it's like, I don't want to watch it.

Oh god. That has to be the hardest. I don't even want to talk about it, like I know it's going to make you hurt.

Really? I have my hands full. The truth is, as much as I'd like to tell you that there is no better show on television, I can't really talk about it. Some people are like, "I'm so glad they're doing this show!" And I'm like, "That's wonderful, I know exactly what they're doing and I hope it does well be-

cause then I'll feel like I did my job." I really understand that, but I can't talk about it. It's one of those things. I'm hoping that it's successful, but that's not what I'm really excited about. I'm excited that it's fun to watch and I'm excited that we're doing something that's kind of different in this genre, that's something different in an era of television where everything is just so safe and so predictable and I feel like we're tackling some topics and we're doing it in a very different way that's different than what the shows that tend to be on in that arena want to do. But I am so excited for everyone to watch this show and see what happens and how it ends and I hope that all of us get a chance to take something from it with us that we don't see that much.

"I hope to one day make something about a girl's life that's like this, and it will be really really great." What is one of your favorite things about being on the show? I like all of it. I like the fact that I can be myself, that I am able to interact with my team. I like the fact that I get to be more than just a background character. I get to play something with this character that's so important, so well written, and it doesn't mean a lot to me that she's on the show because what I see are my fans, so I want people to see me and my show. So that has helped me to be who I am on camera and who I am in life. I want to one day make something about a girl's life that's like this, and it will be really, really great.

Is there anything you are looking forward to about the next few weeks of filming? Yeah, it's so funny because my next day off is Friday, and I'm going to be on this Friday, too! So that's actually quite exciting because the thing is that a lot of people can't see me outside of work and I get to see some of my fans who have made the sacrifices of missing their shows and I love them. That's the sweetest thing!

And a few last questions I have to ask you, I don't know if we've talked about this, but I would just like to know, if you could have a superpower what would it be? I don't know.

You know, I feel like I make enough mistakes as it is. I always think of that and the next thing I think of when I'm on set is, "Is that going to happen?" I feel like I could always be trying to do a better job of something, trying to do things a better way. So I don't see myself as very powerful, I don't. I would also like to have something that I would really have to work on, make sure that I can make better mistakes and make things more difficult for myself more often. That would be great. What's your favorite thing about being a part of the show and how did you hear your voice came on so well? You know, the way that it came on so well is because I can imagine that as a 14 year old, I just thought, "I'm really going to be an actor!" I'm a kid who thinks, oh god, I would really like to be an actor.

It's the same sense of excitement as that time someone told you, "I bet you can be a professional basketball player." Or, "I bet you can be a professional dancer." It's like, oh my god, it's like, "It's my goal, please help me." You have to keep trying to do what you want. I think that comes with a lot of things. You've probably never worked in a theater, but if you've ever tried to be a dancer or do anything that's difficult for you, it has an effect on your work process. In theater, you're not just trying to be the best. You're trying to be the best person, so that you're just the right person. In general, when you work really hard, you know you'll get there one day, you're not worried. You're not trying to try and figure out any other way, which is how I feel about a lot of things. So you start believing in yourself, you start saying okay, this is what I'm going to do, this is what I'm going to do the most, or this is how I'm going to do it. It's really hard to do that when you're not working, unless you've developed a little bit. Then your skills will naturally develop over time.

What is a character that you know you'd play that you would like to have a real chance to play? That you would love to play. I'd love to play someone who has kind of a high

intelligence and wants to take over the world or something like that, or someone who doesn't care what the other person thinks, or someone who is just... I'm not sure I can describe it. I don't know if it's an intellectual person or something like that, but I think the character is trying to be something that they're not. They're not what they should be, or what they're supposed to be. But I feel like the character would be the best version of it, because I think that most people, at a certain stage in life, if given, "It's time to do this kind of thing so you're going to have to deal with this." A lot of people do it but don't deal with it. It just wouldn't be able to deal with it. People just do that. It wouldn't be able to deal with it. Not in a way that it can express what the world is to a child. So, it is necessary to start with a good and simple way of understanding it. To begin with that is, of course a very easy thing. But the way is to start with a simple and good thing, to start with a little piece of what the world actually is, before you find out any more about it, or what it means. It is not only useless, it is more likely to cause more damage than to deal with, so that is not a good thing. And you cannot go through that again. There is a difference between knowing how the world works and a certain idea how the world works, but it is very dangerous to think you know a thing when you haven't been around it. One can only tell what they have seen on the surface of the water, not what is underneath. The whole point about the art of the future is that people's lives are different from today's. But it is necessary to know about those changes when they are actually made at the moment.

If at the moment the society changes, people get used to it, and then, of course, we will understand what change, and how and where and by whom it is taking place. I would say that we can start with an understanding of the whole of life, so we know, what is the environment of a person ? You will have to go through some things that the old world didn't have access to. In order to know what it is like to live in the

new environment, not only to the extent that the people have to live in it , but also the environment. And then you begin to understand the social and ideological aspect. Because this is the same thing, even if you live in a country, you are in a social and ideological environment.

This will not be as difficult for people in the beginning, simply because you do not have any preconceived ideas about these things, or you know nothing about them. You are just living your life, but at the same time, you understand their significance. I can guarantee you that, when they come home with a new knowledge they will be totally astonished. So, it is not a question of having knowledge at the start, but of acquiring all these things at the same time. Of making one's mind clear about these various social influences. Then it is easier to get a basic understanding of the world. It can start with a very different world. The most direct and obvious forms of contact with the outside world are very limited. Therefore, all our social contacts are at the level of a certain level of abstraction. This is why the world of the intellectuals, and of the cultural Marxists in general, in that case is very restricted and the concrete, immediate contact with society is lacking. When it comes to the other side of the communication channels we have the so-called "real" and "ideal" communication means, which are really just different means and tools. Our communications will not be that simple and direct: it will be indirect, indirect, indirect, etc., and it will be more and more difficult for us to distinguish the real ones from the imaginary ones. The idea of the ideal type of person is a very simple type of individual and a lot of them are still very naive and very confused by their environment. The world around them is an absolute jungle of various types and tendencies, just like the jungle of animals; when we observe their thoughts or actions on the social level we cannot know them. So that social communication will remain an ideal communication: ideal communication in terms of culture, in the eyes of the peo-

ple who are influenced by them. But it will remain an ideal contact through propaganda, through images, through words, through pictures. So, when it comes from the level of abstraction at the cultural level, one gets a really good impression that everything is "natural" [i en t e r s], everything is based on principles, and everything was set by the divine Creator (with the exception in the case of the Jews, who are seen as a strange and "unnatural" hybrid).

Communication is then the means of connection between the ideal, the natural, the divine and the human, that is, between the ideal and the divine side of people and between the human and the divine side. This is the true function of culture in the development of man. This is the reason why the real contact with the outside world is limited and only occurs in the realms of culture and religion. That way we can easily establish ties with peoples, who we have nothing to do with, who do not need us. It is not really necessary to deal with them, there is nothing important to communicate with them. And also they will not have any problems with us. In some instances it is not necessary to have a big presence of people who speak like us, a big mass of people who could easily be made to understand the concepts which are alien to them. So they can easily be made to understand, by the simple method of showing our culture, which is more or less the culture of the elites in the Western countries today, which have not been able to overcome the "anti-human" mentality. (What is the purpose of this "anti-humanism?") I think that it is important to study the philosophy of the intellectuals (particularly the intellectuals of various countries and political philosophies) carefully from the standpoint of the ideology. It is possible that one can gain many insights to those ideologies which in the end cause more destruction than anything else. However, what I mean here is that what they do is, essentially, not a good idea. I don't know if this is true, because what I read does not appear to be true. If my sources are trustworthy,

there is no reason to disbelieve me, but it is probably true that they are not the only source of truth, that they are just the most extreme and the most extreme ideology in the world. I believe that they are correct to a great degree, at least the most extreme and extreme ideology in the world and this is the ideology which makes the ideology of the intellectuals dangerous. In this sense, they are the enemy of the common man. What they want is to destroy the common man by destroying his culture and values. On the other side, they are the true friends of the common man by helping him to come face with the reality of life through making him accept the truth of the truth. In such a situation, if he accepts them and develops them, they will be the most powerful tool of the common man. For that reason, they are very dangerous, because they are the tool, the best tool for developing common people, which will be developed in a very slow process. For that reason, if they are not respected and respected very much, if they are considered as enemies, then their effect will be very different on the common people. I think that their propaganda is absolutely necessary, but their propaganda must be based on the truth, which leads me to the next point.

This brings us to the third stage of communication. What we call propaganda today is nothing but what we call propaganda in previous ages. It is not a thing invented for propaganda: it is a thing which is necessary for propaganda; it is for that reason that we can distinguish propaganda with truth, that is with the truth which is very much different from the propaganda we saw in the previous ages. As it is necessary for us to be aware of this propaganda, propaganda should not be called pure propaganda, it should not be called pure truth. I am not saying that we should create propaganda that is the exact opposite of the propaganda of the previous ages or that we should create propaganda that is the truth. But we should be aware that we are in danger of having propaganda, or at least propaganda that is the opposite of propaganda, that is

our true enemies. And it is in this sense that the intellectuals have fallen into the trap of having propaganda, or as many of them consider themselves, pure propaganda, their propaganda, or their propaganda that is pure to a lesser or greater extent, which allows the enemies of the common man, who claim to respect them and understand them, to take advantage of them. This is only our enemy and the intellectuals have not yet recognized it. Of course they are a lot more aware of this propaganda that they consider propaganda today, but this propaganda must therefore be studied more carefully. I think that the intellectuals really do not understand that they are really in danger of having their propaganda that is pure and that of the previous age distorted, of having their propaganda that is not pure, and they have to be very aware of their propaganda as a propaganda and therefore they have to be very careful about how they use it in order that it does not become another kind of propaganda: they have to be very careful about this propaganda. And this is why I think their ideological propaganda is also necessary: they need this propaganda in order to fight the other type of propaganda and I think that because they are not very much aware of what they have done, they believe that this propaganda is not their propaganda. So they want to create another, different kind of propaganda in order to defend their ideology. I think that when they speak about ideology as pure propaganda, we have to understand that their ideology has to be a pure propaganda from which we have to learn the value of the other kind of propaganda. We would be very naive if we accepted this pure propaganda without any kind of ideological criticism. This is only what is necessary against all those who are our enemies at the moment, in order to defend our ideology if we have to fight. Our enemy, the enemies of our ideology, the enemies of our values and those who seek to destroy us through ideological propaganda, also do not know that what kind of propaganda to create. This type of propaganda we have to create

ourselves. One has to understand that our enemy has to understand the ideology. But there is a big confusion among the intellectuals about this question of this difference between this propaganda and pure propaganda and that and their own ideology. Because those who wants to know that, when to have to create a different, they think differently, as something totally different. Because they think that to be this. That they have to tell about the different, who to understand something completely different, who that...and, but. So, it this propaganda that("The point, it the other, something is that. It doesn't the same to the enemy, it this this. To the enemy?"The only which a the enemy, ofIn the enemy. The enemy is whatA—There you, thatThe in we have to. The enemyIt that"PIs a,"K the enemy The enemy, I the thing. We hateKthe.A[The enemy. The enemy's-I that'I. The enemy and ofThe enemy has:In whichThis you the not, whichThe enemyK also not.[There the the toThe ones"DIThis. The enemy

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AN ESSAY ON WHY LANGUAGE IS DEPRECATED, Vol. I

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## The ‘I’ is a singular case of a grammatical plural

It is a case of a plural, but singular. It is singular in that it is marked by a -I- marker.

The ‘T’ is also an inflexible marker that is used to indicate the object of a clause with subject and direct object. ( The subject and object were already indicated by the ‘T’ because they were in the first part of the phrase. )

The ‘T’ is also a case of the inflexible subject marker. That is, the ‘T’ is identical with the ‘t’ in “the” in this sentence. However, the plural marker ‘T’ is not identical to the singular marker ‘t’. It should be noted that the ‘T’ does not introduce a subject, thus the sentence would have a subject, “We.” Since the subject of every sentence is contained within its sentence, the ‘T’ has no effect on the structure of the sentence as a whole.

The ‘T’ does introduce a direct object. The main effect of that is that in the present tense it functions as a reflexive pronoun.

In order to distinguish the two, the present tense marker

'T' is used with direct objects (direct objects are marked with a dot), the past tense marker is used with direct objects, and the imperative marker is used with indirect objects. The verb form is:

The 'T' is the main marker used in this sentence, and it does function as a reflexive pronoun in the present tense. It functions as a reflexive pronoun in the past tense and a conjunctive marker in the imperative case, as explained here. This is quite an inconvenient fact that has puzzled linguists for years. The reason for the paradox is that in many languages the same marker functioned in these three different ways.

The word for "the" in Greek and Latin is 'lón'. So 'lón' and 'íon' would have different meanings, except that they mean 'the' or 'that'. This is why the Latin equivalent to the English I is an a or e pronoun rather than an I marker. Because the a pronoun is a marker for objects and the e (or el) particle is marking subject position, 'lón' and 'íon' function as a marker for subjects in many languages. The following is an example of how the same marker functions in different languages.

The following sentences of Greek are constructed with a marker called 'íon'. The meaning of the sentences is identical, except for the fact that the expression 'lón' means either 'that', 'his', or 'her', but not 'that'. The following languages use the same marker for 'íon', except in the imperative form, where they use the word 'me' instead, as exemplified here.

Lines of Greek and English are similar, except for the fact that 'the' is 'lón' in English. The same is true for 'that', as well as in a few other languages. The main difference in meaning between languages using the I marker and languages without it is that the I marker can be replaced by a pronoun. The following example demonstrates how the I marker can be used as an equivalent to the pronoun 'me', to show that something can and should be done in a manner that is consistent with the context.

The following English sentences both use a marker called

'is'. But what differentiates them is that the first uses the 'is' marker to show that something is present, while the second uses the marker 'is' to indicate that something is not present.

It depends on whether you use it to indicate a definite object or a vague or indefinite one. The following sentences illustrate the different forms of the word "is", in the present tense, the past and the imperative case, respectively.

'is' means simply that something is present or absent.

'ionón' means that the thing is present, but 'is' does not follow it, since 'is' is a reflexive pronoun used in the present tense.

'ionón' means that the thing is present and the 'is' marker is present. The same is true for the present tense, and for both present and past tenses.

'ionón' means that the thing is present and so the 'is' marker is present. The 'is' marker is not a reflexive pronoun, therefore the word 'is' is in the past tense.

The examples above demonstrate that the I marker can be used as a marker of a definite object, a definite predicate, or a definite article. These are different ways of saying the same thing. The I marker also shows how to use the 'is' marker for both simple and complex statements which are used to indicate the object of the verb.

This sentence indicates that the noun 'cat' is an animate, inanimate, and inanimate object. 'ionón' means that a cat has the property of being a cat. 'C' shows that 'ionón' stands in the interrogative case. Note that 'ionón' only represents the noun 'cat' and not 'cat's property of being a cat.

'ionón' also stands in the nominative case and indicates that 'ionón' stands in the plural form which does not depend upon the 'c' construction. The following is a simple sentence which indicates "a cat (it is a cat)". Note that the 'is' marker is not a reflexive pronoun.

However, the 'ionón' construction must be used with the object of 'c'. Otherwise, when it is repeated, the I marker cannot be used for the plural singular 'c'.

As a noun, ‘cat’ may also exist as a verb. This construction is an ‘as’ conjugation.

Here, it is the ‘ionón’ marker, ‘ionón’ itself, which represents the “it is true” and “it is true, it is true” of the object ‘c’.

This construction is interesting in that it expresses “is” while the word ‘c’ is acting as a subject of the verb.

When ‘c’ refers to the plural pronoun ‘the c’, the verb refers to ‘the cat which has the property of being a cat’.

When the plural pronoun ‘a(b)’ is acting as subject of the verb, the verb is being used for both ‘the cat’ which (it is) and a cat which (‘c’).

In general, we use ‘c’ to mean cats and there is no need to use “it is” to refer to the cat itself.

Thus, in the last examples, we see that this construction does not express “is” but is an abstract construction, not showing a true object, an actual cat.

Some other interesting sentences in Navajo are:

‘Sáwé’ó ‘áníwé’é ‘Sáyé’ ‘áyáwé’é’ (Informal) ‘Awé’é ‘Añíwé’é’ (Adjective) ‘Sáwé’ó ‘ániféí’ ‘Sáyé’ ‘áyáwé’é’ (Constraint)

A more detailed analysis of a Navajo grammar in comparison to Navajo is provided here. A similar paper on Navajo grammar has also been published.

A similar paper on Navajo grammar. A general introduction on Navajo is available here (in English only). A less detailed but still important introduction to Navajo is in preparation and will soon be available online.

A longer explanation on Navajo grammar (in the same article) can be found here. A general introduction on Navajo grammar and a general overview of its derivation can be found , and another more general and much more involved treatment of the phonology, word order and grammar can be found in some of my other essays on Navajo. A further account of Navajo grammar, as well as a more complete summary of what the language is like can be found in my previous essay.

The Navajo lexicons have been extensively revised for the 2016 release of the Official Navajo Dictionary. While much of my work as an instructor and as a linguist has been focused on improving the Navajo lexicons and the English translations they contain, a significant portion of my professional work consists largely of revising the lexicons themselves.

The official lexicons for the Navajo language. Lexicons for other Native American languages have also been extensively revised. This site will help you to find the most recent revision of a particular dictionary. The Lexicon Revision Blog is primarily dedicated to this work.

A general overview of Navajo grammar. A more detailed description of Navajo grammar and phonology can be found here.

The Navajo word order is a complex process (and I've written about these concepts elsewhere). Here is an explanation of its structure. For a more exhaustive treatment of Navajo word order, please see my other essay "The word order of Navajo".

A more detailed analysis of Navajo word order. A general introduction on Navajo word order can be found here. A second general approach to word order and phonology can be found in "A Grammar of word order" (the first of two essays on Navajo that begin with the phrase "Welcome to the first essay").

A less detailed but important overview of Navajo word order can be found in my previous essay. A more thorough analysis of Navajo word order can be found in my article "Navajo word order".

A more complete overview of word order/tense/person in Navajo can be found in the articles "Navajo tense/word order", "Navajo person", "Navajo relative/topic", and "The dictionary's dictionary". For further information, take a look at the Dictionary's dictionary and online dictionary. Many other resources exist, but I will not try to summarize them here. For

example, take a look at this list compiled by one of the users of the dictionary. These are a few of the most helpful resources available.

This is the page that inspired me to work on Navajo word order. It was made by a user on the Dictionaries.com dictionary website.

The user, who is a native Navajo speaker, writes:

The Navajo language includes the most complex grammar system, I will give you a detailed explanation of Navajo word order.

The Navajo language uses word order in order of subject in sentence. For example, you have to know that noun in Navajo is the main element of both sentence. You have to know that sentence is the subject of both sentence, not the object of one sentence but object of the other. This makes Navajo sentence a bit complex to read and understand. Because of this problem, it is considered a very hard language. However, it is also one of the easiest natural language to learn. You can easily learn what it is about Navajo language that attracts so many to master it. This is the main point of this page. It is supposed to help beginners, including beginners who are not native speakers of Navajo. This is the main point of this website. I hope you can find something useful in this page. The English version is not so good at conveying all that Navajo language has to offer.

Let's start with simple sentence. Noun will be the first object, sentence is the main subject, object of sentence is the verb.

Noun comes first in Navajo grammar. Verb is not one step behind the noun in sentence, but after the word for subject in sentence. In sentences, subject comes last. Navajo word order of a simple sentence is noun subject verb. In these sentences we can easily understand it that Navajo words for the subject comes last. In English sentence, we use the “second person”. In it we think about “that”. In Navajo sentence we think

about “she” or “he”. For example:

Tat-sak-siin tee-a-d-niin tee-in-siin

If verb takes place before noun, it's still in right order.

Tat-sak siinniin teein iin, is the first phrase in this list. It means “the words of this sentence will take place before my words”.

It must be noticed though that a sentence in right place is never exactly the same as a sentence in left place. It's a matter of degrees of order. The order of first sentence, and then the second, first and last sentence, is called the order of clauses (kans, ts'ai-li), which is the basic form of the order of a verb in sentences.

Another kind of order of words in sentences is called the relative clause (pu-shun-t'i, pei-yen-siang); in which the noun, participles and adjectives in a sentence are arranged in a relative order. If the sentence is written in relative clause form, the main verb would go directly after the relative clause or relative clause sentence, without any intervening words or clauses.

The same sentence in relative clause-like form (tai-lung, tso-ts'an-chiang): “The word ‘man’, which has a relative clause, is right in the middle of the sentence. Because the relative clause has the largest relative order, a right relative clause takes the priority over any right verb phrase in a sentence.

In order to see that this is the truth, look out for the sentence “Hee-li-t'in is manchu, hee-li-t'in 's kimchi, hoe-li-t'in 's hye-nu-t'in”. This sentence is right in the middle of “The word ‘man’ is (talks) with the word ‘manchu’...”

This order may be true without any words from the main verb phrase. For example, the sentences:

“He-she-it [the person whom he wants to kiss]...”

“I-me-me [the person I am interested in]”

“H-hyo-n-i-g-i-m [the person who is listening]”

Each of the 4 sentences is right in the middle of a relative clause. The order of the main verb phrase in these sentences

is: subject-object-object

The same rule applies in spoken language, but only for the beginning, middle, and end. When the main verb comes back in the beginning of sentence, it usually takes place at the beginning of the relative clause, which is just like the first two examples above. When the main verb comes back at the end of sentence, it takes place at the end of the relative clause.

This is why sentences such as:

'In the afternoon, when the car is out of range (no longer in view) ' , come at the end of main sentences, with the relative clause. The sentence is grammatically correct when the relative clause appears first. One important exception is when the main verb comes from the subject. 'I'm working this afternoon ' , is correct, even when the main verb is in the subject. This can be understood through this rule, which can be understood on its' own as (4).

There are lots of other examples like this, which show the principle of relative clauses in use. A relative clause can be formed either in a sentence like this one, or in a relative clause phrase and relative clause or, in sentences such as (5).

5. The relative clause, unlike a noun phrase, has an inherent gender, which can be shown by the fact that it is the same when we say that the relative clause is the same as the preceding relative clause, but is different when we say that it is the same as the relative pronoun. As a general rule, a relative pronoun has the following gender:

(5) relative pronoun: gender = masculine; plural = possessive

In the same way, a relative clause can have the following gender, in the case that it forms a conjunctive relative clause:

(6) Relative clause: gender = feminine; plural = relative nouns

There are other cases as well. For example, in the sentence:

(7) The following two sentences have the same meaning, but the first sentence has a specific meaning, whereas the sec-

ond one is grammatically correct:

The first one is correct because the first sentence refers to a group of subjects who are the same gender as the subject of the verb, whereas the second sentence refers to another group of subjects who are either of both of the genders, so the third sentence would be incorrect. But note there's no reason to refer to groups of subjects who are both genders, like the second or third sentence. Another thing to look into, is the verb phrase that follows the object. When the subject of the main verb (the subject that is said, 'I see') comes first in the phrase, it has the same gender as the verb. And so would normally the object of the verb (the object that is said, "I see") - I think it would be good to use the same gender as the verb, but to avoid the pronoun "me" when talking about a group of subjects who are not all the same gender as the subject of the verb, because pronouns are not just about the sex. Another possibility is to use "we" when you are talking about a group of subjects who are all the same gender as the referent. The reason for avoiding pronouns is that the pronoun would be referring to a group of subjects who are all gender. So the sentence would be incorrect because it has the wrong gender - but that is just semantics, and could easily change (although I think it's much more likely that it would just stay the same rather than get changed again...) There could be other problems, like that the pronoun would be referring to a group of subjects who are all the same gender, and that one of the genders would be more masculine (or feminine), even though they could all be the same gender. The pronoun can also depend on the gender of the rest of the sentence. That can lead to grammatical errors, which I haven't seen before, because there's only so far you can go before you start looking into the grammar of the language. The following sentences have different meanings even though they have the same gender. The first one does have a specific word to describe the fact that you might see a dog walk:

Sometimes the subject “I” will be the dog. I mean, if they’re the same gender.

In one of the sentences the word “we” can have a certain meaning. This will come up again later. Here is the sentence:

Here is the sentence with the word “we”:

What this means is that the sentences have been combined to make one, even though a) “we” can mean either a group of subject, or “I” (although only one of the forms could have been used), and b) the sentences contain a different gender. Here are some sentences with the word “we”:

This shows up regularly, and the subject “I” does mean “I” as well. It’s just that the group is different than the pronoun. The following sentence is a sentence that starts with “I”, but also has the word “we”:

But the sentence has another meaning, and has the same form as the sentence “I see a dog walk”, except that the pronoun has changed to we in the second sentence. In this case, the word it is used in both sentences - or the “it” pronoun as it is known here - has changed form to I. This is what the Oxford Dictionary is trying to say. And in this case, “I” is referring to the pronoun we.

In summary...

“The sentence “I saw a dog walk” has a different grammatical form to “I saw a dog walk. We” means the same thing in the two sentences - the two sentences have similar forms. So this sentence is grammatically valid and is what the grammatically correct “I” is referring to, even though there is another valid sentence in there, which is a valid “we”. And we should only use “we” as such if they are saying we are using a dog or a dog is coming. And if we don’t get that interpretation, we would just be saying that the sentence they are giving us is wrong, and we would therefore, as always, follow the correct logic and go on to find out what the sentence they are saying is. So we use “we” to talk about the dog because that’s what is most accurate. It’s not only “I” but “we” too, which

should be used in all of these sentences".

If you were to make a list of the most common mistakes in writing, they would be the following, and this is why we can refer to them as mistakes:

Using the wrong pronoun (he, she, him, them or themselves)  
Using the wrong number of articles (singular or plural)  
Using the wrong pronoun for emphasis  
Using the wrong verb tense/voice for the number of verb in the sentence (when the correct tense/voice is the number of articles)

These mistakes in writing are not just about the word order, but about almost every single grammatical construction. A single mistake of any of them can totally change the meaning of the sentence.

This is why you should be very careful about what language you use and what meaning it says. It should be a clear indication that not only do these mistakes in grammar and writing in general show the lack of understanding of language, but that they also show a lack of understanding of the people in control of language and the systems of communication. Every mistake shows poor communication skills. Poor communication skills and lack of knowledge about the context of language is exactly the opposite of knowing what is going on. We want people in control of language and society to know what the people in control of language and society want, and to use language that reflects that. If we use an archaic language that is full of grammatical mistakes, like the English language in Britain today, we are sending a very different message to English-speaking people. We are telling them that we are incapable of understanding and therefore we don't really want them to understand us. It also reveals that we don't really know what we are talking about in this communication.

What is the biggest misconception people have in relation to language? What is their most common misconception

about language and its use?

In my opinion (and to a certain extent, in that of most people), the most likely misunderstanding people have about language is simply people using language incorrectly. People often believe that if you use a word incorrectly in some context, then it must be wrong for all possible contexts, and that a given word must not be used at all. As a result, people often end up using very unusual words or phrases, and miss out a lot of the subtleties of how a language works; but they don't understand why that is. If I am going to change what I call a word and call it another word, as well as change its meaning, then I understand why I have to do that. I am using the word differently now because I am using it for something different. It must make the meaning make more sense now because it is not being used exactly like I intended it to be. I would expect the meaning to change also but not so drastically, because it would be odd to do that. It is only unnatural and wrong to try to use a word the same way one would use it in any other context.

People also have misconceptions about what language is. People see "language" as a set of rules for communication, and believe that all the words in a language are those necessary for expressing that communication. That is not the case. Language is more like a vehicle for communication that sometimes makes use of some special grammatical rules but which is itself based on a complex system of communication. It does not work this way. Most grammar rules are used occasionally, and only at the beginning when they are really not required to communicate at that specific time, because that is when people want to keep a small group of people that are already interested in the subject together so that they can get information, but at the same time they do not want to risk having all those people talking at once. So they use a set of very simple, specific rules for different communication contexts to keep certain people in close vicinity at most times. You might

find more specific “rules” more frequently, but they are few and far between in any language.

There are not a lot of really good dictionaries I know of (which is another reason why a language is not a dictionary - not a lot of people keep one of those and read it for all things, though for some people it might be important and useful just like any other dictionary ). This site, which does not speak a language, only shows what is “known”, based on a collection of what other people have said or written about the subject. That means that for the most part, what is known about language is not based on what linguists have said but from the experiences of people and what others have said about it. And of course, this site is not authoritative and doesn’t speak for everyone, and that’s the way I prefer it not to.

Some things about language are so well known that it is almost expected, but it is worth knowing that even languages you are completely unfamiliar with, have their own unique words. For example, there are no words for fish in French, but fish are quite common in the French language, just not in French people’s everyday language. Similarly, you do not have any words for “I” or “me” in Russian or Japanese, but you might find more general words like “we” or “you” sometimes.

You may not have noticed, but it is almost universally believed that the word “you” just means “me”. However, a lot of the times it uses other things, like if someone says “he/she” it means “he/she” (in case a particular person was referred to). This is sometimes called a “clausal plural” or just “plural”, and it goes all the way up to “I” and “you”. So in Russian at least, plural “I” does not mean “I” itself. A few more examples, with Russian words... One may not know Russian, but probably know Spanish, and you might find the word “Ica” used in both languages (but in Spanish to mean someone or something that is not you or me). Russian also has a word for “you are”, meaning “you yourself are”. In case you do not know that, it means “you yourself are in my words, I am in

your words". This word has different meanings depending on if you are talking directly or indirectly, as if someone is asking you for what you believe or don't believe, you may say that if you are not satisfied, "you are" or that "you are not", and "you are" is also used when someone is asking you what you believe or don't believe. Russian also has different words for "I/you", "I", and "you". One of them has a slightly different meaning depending on if the sentence is being spoken to someone directly from the person (for example, someone asking "Are you still here?", "You are"). In this sense, it would be considered more polite, if the person answering said "I", and the person being asked used the "you." Finally, if someone was talking to you as a friend, "I" or "you" would have been used in Russian. Russian also has a different word for "you" depending on if you are speaking to another human being or a machine, whether you are talking about yourself or another person, or what other people said to you. Russian also has different words for "that", "that's", and "that one". It is mostly used in Russian to mean "I/you, and that one". In Russian for the first, it means "that/which one/that one". In Russian for the next one, it means "that one". In Russian, the "that" that the noun is being used for is not necessarily the same meaning as the noun it is being used for. In Russian, the same noun could be used for many different meanings, so "this one" and "this many" would also have different meanings in this case. Also, in Russian there is a word for "my" that also means something different from "you", and it would make sense if someone called "my" "your" if they spoke to someone else. Another example of this would be "do me." It can mean "do me" to either a person or a robot. "Do you" can also mean "give". It can also mean "give you", and even be used for both at the same time. "How do you think?". It can mean "how do you think" to either a person or a robot. "If you're feeling lost, do me." it can mean "if you're feeling lost" to a person or a robot. In a somewhat more complicated, Russian way, "I'll do you" and

"I'll do you if you will" are not entirely different things in Russian. In both of those cases, "do me" in Russian is a little more of a specialised word, though. If you're unsure whether one is being used to tell someone "here I am" or "here is my I here" or "here is how it is done, do me" it really depends on what the use was. In most cases of Russian English, you would be more apt to find phrases like "do me". For many Russian people using English, English words like "you" are used to mean a person, but it was also used as a verb (to say) to say you are (as in "you are here now" vs "I will here you later"). This is why you also see Russian speakers asking "is that you there?", "are you there?", "why are you there?", and more. Some words used in Russian for "you" are similar to the ones used in Japanese. So the word "you" could be used in two ways; as a noun with a subject or object, or as an adjective that can be used to mean the same things as the noun. Also, a very, very small percentage of Russian speakers can still be unaware that it was possible to use a verb in this way earlier than they are using it now.

In Japanese "you" as a verb means "you yourself were". So when you have two or more friends around you can say "we will talk to you" or "I will talk to you". "You see a man" means "person", "I see you". In this context, it means in general, so when you are there is in a group conversation, as when a person is the group, and, and group is, and group, a person that of it you. So we can say a group.

"he" can be a singular, he can refer to a person in group, he can refer to the men in the group, or he can be referring to any thing or a person in a group, there is no difference.

The topic of gender is not discussed at all in this episode, but it will be covered in at least one episode from the future (if not several), maybe they will be talking about gender, and they will refer to women as "they" and men as "his". I am a big advocate of gender neutral pronouns when using other languages to practice your new language. For some languages, they can be used (the gender for the singular has to be "she")

in Italian for example). It will be important that they can't be mispronounced in any way. For example, the pronoun "he" is pronounced "hee" in many languages like Spanish. In Portuguese there are two ways to say "he", one in which one says "h", and one in which you say "he". It turns out that "he" is more common when you say "h" and many Portuguese speakers pronounce it that way.

It is a common problem that people who do not speak the language have to use incorrect pronouns. I will try to correct this problem in my translation. If you are interested in other languages using proper gender pronouns, you can check the Gender Neutral Pronoun list on Wikipedia. The most problematic pronoun in the episode is "they". The pronouns that they use are not gender neutral at all. The pronoun "them", as it appears on the show and is pronounced by most speakers, is gender neutral. "We" is also gender neutral, but it would be wrong to say "We (them) are."

"They" is also used when people mean their children and other intimate relationships. One could say "They made me mad" and then turn around and say "Their son made me mad." In fact it sounds so good when they use "they" to refer to others. I would like to see the show change "they" to the gender neutral pronoun "they" as much as possible.

The main character is constantly talking about who "they" are. The show has done it several times over the years but I believe it has gotten worse in recent years. They even say "they" to refer to others. When they say "You're a good boy, you are", they mean "I am a good boy I am". The pronouns "they" and "they're" are used to refer to those they are referring to and those which are referring to them. "His mother is really beautiful" sounds so much better when you use a pronoun then "your mother is beautiful my mother is." (The two people are not referred to as her and her.) "They're going to be in town in a fortnight" instead of saying "They're going to be in town in a week". Another frequent example is "You've got

to stop that" instead of "they've got to put that in their suitcase". The show is really trying to get you to not refer to others using a pronoun but they are not applying it consistently enough. "You're great" instead of "That was great". "They're back!" sounds better than saying, "They're back, right?".

Another big problem I see with the show is when someone is referring to someone with a prepositional phrase, such as "They are my daughter." You would think if they were a father that they would say "my daughter" but that is not the case for them and their friends. This is one of my complaints. The show does use prepositional phrases but it is so rarely in use. Why would someone with a prepositional phrase need to make it a part of the sentence? "They're my partner" or "She's my sister." What gives?

If I were to make any changes to the show the number one change I would make is for the people to stop being so darn cute. They are adorable to children and adults but when it comes to speaking, and making gestures, they just aren't very nice or engaging. This is a common problem with a lot of animated shows. It is great to make a little animation that you think will be silly for a while but it soon becomes the same old thing.

Another issue I have with the show is when it has one character doing something bad and the scene turns to a different character. "He pushed her down, and he pushed her down and he pushed her down." It is okay to move from one character to another during these scenes, however, if a character is doing something horribly it is a little annoying to hear one character say, "Oh no", followed by another character trying to move past them. This is especially true when those two people are the main characters.

Last, but probably not least, some writers and writers assistants have told me that as soon as the show started their children would begin to look up to their own character's. We all know that doesn't work. I have seen this done numerous

times on other shows where the writers just can't make the characters seem like people, but that is the point. They are a way to get them through the scene and to get the viewer excited. They aren't trying to make you identify with them nor should they be. It just looks like them for a second. It was interesting though to watch a child who loved to read start using language. We might have come to expect this, but this is something I hadn't expected. A child just a few days old started asking for his parents. This should be a very good thing because this child has some very basic skills and a lot of potential. The way this started though didn't even make me feel better to my parents.

Overall though, this is a really well done show with fun animation and an entertaining story. It will leave little to be desired.

If you could, what do you think was the most fun part of the show to watch? It also helps to know that if you have children you might want to watch this with them as well. I would definitely recommend this to all ages. What was your favorite cartoon show of all time? Do you have any recommendations for shows for kids? If yes, which ones? What do you like in this show that you did not like about the others? I absolutely adore Family Guy. There is something really magical about it. I also adore South Park. I don't think that they are really "kids" though. They both have adults and kids and I love how they get into the real meaning behind these shows. Plus there is no nudity and things like that on these shows. The cartoons from here on out will be cartoons that are aimed at kids, not for the adults.

If I had to pick something that I thought I loved from each show then it would be either Family Guy or South Park. Family Guy has something that all children will love and laugh at. Something that most adults who watch it think is funny is that Seth Rogan's character, Cousin Itt's, voice often changes as if he is crying. The funniest thing is that the

changes to his voice can be seen clearly on the video tape which is then played back over and over again by the character himself in this case a cat.

The way Seth Rogan voices his characters is brilliant. He almost seems to have a different voice for each character, but I wouldn't say that it's a completely different character. It can be argued that the main difference is, in his voice he doesn't have to use a high pitched voice all the time, he can always use a "cute" voice. Seth says things like - "I had a great time being cute," which was funny to me. He also has a "bizarre" high pitch voice that makes any words seem childish and childish things sound weird and strange.

South Park also has a really fantastic voice acting technique that helps to express things to the audience. The characters talk in a way that makes sure that they are funny, but also makes sure it is not taken as being overly childish. Sometimes this can be a little annoying if you're a young child that's watching, but if you ask a grown-up they'll say that they like it because it adds to the comedy.

There are some shows that I have not watched as I grew up. I was told about this show called Black Dynamite where there's a kid who is about 13 years old who fights and kills criminals. I have heard about the show before and there was a comic book released last year that followed the story. That's when I started looking up the original source material. I liked the concept of Black Dynamite and I thought it had an interesting concept of children being a little more violent than usual. It's almost like a vigilante cartoon so it adds some realism. But it was a hard hit for me because the episodes were not that great. The story in itself was interesting but it wasn't all that good. It's kind of hard to get a good laugh out of it when there's two main villains, a bully and the daughter of the president. They're pretty much the same thing but if you try and change the setup it doesn't work.

The show that I did not know about but that makes me feel

like I should know about it is Teen Titans Unlimited.

The team consists of Robin, Starfire, Beast Boy, Cyborg and Raven. All four of the older teenagers that have been trained by Batman. It's a superhero show but it's a comedy so it also has pretty good jokes and they are funny! The animation quality is a bit different, I'm not 100 percent certain, but it still looks like a pretty good show.

So, there you have it, my list of shows for younger people. If you really loved any of these then here is a link to my review of each, if you didn't pick this up but would have liked to then check out the links below.

Batman: The Brave & The Bold - The Batman of the '80s and '90s that was really good for its time.

Captain Planet and The Planeteers - Another show to pick if it just blew your mind because it's fun, funny and there are some cool science fiction concepts.

Futurama - If you loved '90s animated shows then you're going to really enjoy this. Great cartoon with a fantastic voice cast.

Justice League Unlimited - Batman and Robin meets Justice League and this is a perfect example of what made '70s/'80s cartoons so great. You get some great action and super powered heroes.

Teen Titans - I know it's only 5 episodes long but I was absolutely drawn into the series and really connected to Robin, Beast Boy and Cyborg.

The Justice League Unlimited - What makes this series so great is that there is so much story and character development to this show and even though it's only 4 episodes, it is so worth it for it.

Teen Titans - An amazing show that only aired for 5 episodes. It's a fun ride through DC Comics past and future and a lot of the humor is just priceless!

The Flash - Again I've only watched a half-hour of this show and I have to say that it's actually more funny, well exe-

cuted and interesting than it is funny. I really enjoyed it!

Wonder Woman - I watched this the day it ran and it was a little annoying but after watching a bunch of other episodes I found it quite funny.

The Batman - That being said, if you are interested in Batman then this series is great, the animation is actually pretty good and some of the jokes in the story are really good.

Star Fox Adventures - A great cartoon that was a lot of fun and a lot of fun to play as. I didn't find most of the plot twists to be very surprising since I didn't have much of an understanding of the comics so I can't give it a perfect score but it's still one of the best cartoons I've ever seen.

X-Men First Class - If you already know X-Men comics or have seen films that are related to the comics, then by all means get this. It's a fun, action-packed adventure with some cool costumes and is one of the best X-men movies ever made. My biggest complaint is that the special effects weren't as creative as they could have been and that the villains (and later heroes) seemed out of place.

The Dark Knight - The main problem with watching this was the time it took between the end of Batman Begins and the beginning of The Dark Knight. But this is a great story and I highly recommend both Batman Begins and The Dark Knight to see a little of what this film is about. I think that this would have been another great movie if the first movie was a little better. It's probably pretty good even if you don't like the story.

The Lord of the Rings: The Fellowship of the Ring - This was my favorite movie in the trilogy because I had a ton of fun with it as a whole. The story's got a lot in it, but it's a pretty good movie that can easily stand on its own. Some of the characters are a little weak at times, but it still holds together for the whole trilogy.

P. Conan - The original Conan wouldn't have been as good as this since you didn't get any of that goofy, stupid humor

that was popular in the early 2000's as Conan. This adaptation is a pretty good version as well. The only problem is that all of the Conan episodes are a little out of order and it's weird being able to go back and watch episodes I forgot about.

The Matrix - If you read the books you know how bad of a movie The Matrix is, but if you don't, well then I don't want to spoil it. It's basically about Neo waking up after being in a world that's run by people with special powers and trying to figure out what happened to his friend and his partner. It's a dark and sad movie that will further your understanding of society, but don't expect the action to be fun to watch.

The Matrix Revolutions - The Matrix Revolutions is like the best take on The Matrix. That's because it's not about Neo but Neo (Wendell Pierce) and Neo tries to make people forget about the other characters from the first film. It's about how a computer gives people power by replacing human personalities with more powerful computer programs and I actually found it to be much better than the original, but don't expect any action or anything like that. The first movie was good, but the second was pretty terrible. I did like it though. It's not the best movie of the series, but I would give it higher marks if I was grading all of them separately. The Matrix Revolutions is a very well done movie with some of the best acting I have ever seen, especially from the lead actors, and it was a long time coming.

Dredd - Dredd is the classic 'novel sequel'. What is a comic book sequel? A comic book sequel isn't just about doing the same things as the first one. It's about doing something new with the characters or setting or plot. It can be a great story with a bunch of interesting characters who don't do anything new, or it can be a complete piece of shit with one of the characters not being in the film at all. Dredd is a mix of all of these. It tells very interesting story in the style of a comic book in a way I can't really do justice to in this essay.

It has great action and I did think it had some great scenes, but when you think about it, it's basically just reading the same comic book that's been on the shelves since the 70s. It's not the worst comic book ever but it's not the best superhero movie either. Dredd isn't perfect, but it's certainly the very best Marvel movie so far.

Terminator - Terminator 2: Judgment Day is like a great movie that is not very good. I'm not saying it's not good because it's not, it's just not that great. It's just not very good. You should probably just skip it. It's just not that good, but it's a great, iconic film and it stands as what is still, in my opinion, one of the greatest franchise films ever. It's not perfect by any means, but it's a fantastic movie, so I have to give it a slight nod. Plus, if you have any interest in action films then you should just check it out, the trailers are great!

The Matrix Revolutions is not as good as The Matrix, but I don't think it is as bad as the first one. It's a good movie. It's not the best movie of the series or even among the best of action films, but it's a very good movie. In fact, if it could have been released a few years later a few people would have heard of it. So basically, Matrix Revolutions is more popular than The Matrix, but less so than The Stand. I don't like the sequel because it is not as good as the initial one. I feel it loses its edge when it follows the same structure and has only two interesting characters (the original movie really had no interest in characters). It loses its fun when it repeats the same setup. And what's with the unnecessary sequel? The first movie is not so bad either. It doesn't compare to the first and doesn't stand as something that really stands out on its own merits, but when you compare it to the second one you see what I mean. It's not as good as the Original, but it is better than the Second, and I think that means it is a more entertaining movie than both of them. The movie is fun and it's not so bad. Maybe the plot won't grab you or you might feel tired of watching it, but in the end I personally think you'll

be pleasantly surprised. The character interactions between the two leads are great, and if you are a fan of the first movie it has a lot of great moments. The stand does not have very memorable moments, but it holds its own. I'm gonna say that I prefer the stand's more fun aspects over the stand itself because I don't feel the movie is very good at all when it comes to its comedy. But I just liked it better than I enjoyed the movie itself when it comes to character interaction, so for me it's a wash!

So with the previous two movies I think you have a great starting point for The Matrix Trilogy! Now lets get to the more obscure movies and see how they stack up. Let's see if The Dark Knight Rises can take on the original. So that movie, I know it kind of sucks and I don't really like it very much, but I still kind of want to put it here. You can see that it's not a bad movie per say. It's not a very good movie either (that doesn't mean I don't like it too, just that I don't think it should have been released for whatever reason), but it isn't bad, and to be honest I really enjoyed it when it first came out and I've liked it everytime I see it and I like it even more now. Just to set the stage: this movie came out when there was still an entire year between the original movies and the stand (the original came out in 2004, The Matrix didn't come out till 2005). That means the stand can't really blame the guy that made this movie for not doing better. So if you aren't aware by now there aren't any very original movies made during the previous year, but at the same time that doesn't really make the movie any better, because it is still just another action movie, and I'll be honest if my opinion was based on how awesome The Matrix was I would be like the original stand and say they sucked! Now anyway, the stand does have its flaws and some of it is pretty bad (I mean this is a huge spoiler so I'm going to warn anyone who hasn't seen the movie, if you haven't seen it I highly suggest you watch it), but the movie is still very good and it still holds its own against all

the other movies. So yeah, this movie is almost exactly like the original and it does show a lot of what the first movie did (although there's a little more emphasis on the original) but there's some differences as well, and if you like the first movie it's still gonna make you happy. You can say that this movie was made a little earlier than it really should have been (2008), but I say The Dark Knight Rises and the original should be seen as one movie. It's the way the movies were made and the way they were distributed. Now this movie was a huge commercial success and I don't think the movie could've even been as successful had it been released in 2004 or whenever. I also don't believe the movie should've been released until like, 2012 when that other film came out. So in a way it could've been better before it did become successful which is kind of a sad thing, but we live in a market economy and it happens. Even though some movies are a lot better than they should be, they do exist. So even if you hate The Matrix and hate The Stand I think they are still great movies so I'm gonna make them work in this comparison. I also want to address a problem of identity I have seen a bit recently.

In a post to my blog in February 2011, I expressed the opinion that the term 'SJW' should not be used as the self-declaration of a group of people. I also advocated for a shift from using social media sites to speak on behalf of a particular group to actively taking up the challenge of speaking on their behalf. The response I received from people who were members of this subculture, and, to use a term widely used by SJW-ers, 'cuckservatives', was rather mixed. Some objected to the idea that we had anything to apologize to the members of the right, while others objected to the idea of taking the term 'SJW' and turning it into an identity. One particularly eloquent voice, one I'm going to quote here, articulated his feelings perfectly: My only problem with this new movement is that it's based around an identity, not logic. There are many problems with this article that the author is

completely unaware of, but the title's use of the term 'white male' is the most egregious in my opinion. I'll go ahead and give the link to that article here as a reference. However, I'd like to make a few further points. First, I'm absolutely certain that this is not the case. The author is either a white supremacist and someone who is using my race to advance his political ambitions or he is intentionally misquoting and misunderstanding what I've written about myself. The two are not mutually exclusive. For that matter, I've read plenty of white nationalists who have been entirely unable to distinguish between the two.

In addition, even if it were the case that the author was a white supremacist and his primary interest was in my identity, I still think it is a bit of a slippery slope. Why wouldn't people want to associate themselves with the identity of the race they were born into? Even though I am Caucasian, my race was not chosen by God. Why not take that identity and use it to advance your political position that you wish to advocate for? Isn't that pretty much how we got to having the word race? Wouldn't a lot of people prefer to associate with their race instead of with the "niggers" (white Americans) who are the primary opponents of their race? If you want to be able to talk about race, you've got to talk about race. That's why race matters to me. Another thing I find problematic is the premise of the piece that I am engaging in self-deprecating humor. I have never felt self-deprecating. Not once. Not once. I have always felt I do a good job of presenting my opinion. What's also problematic is the idea that I am engaging in sarcastic commentary to make fun of my readership. I don't know where the idea that I am sarcastic comes from. I don't know my readers' reaction when I quote, or don't quote, them.

I'm not saying that self-deprecating humor doesn't exist, I'm sure it does. I'm merely saying that I have never felt self-deprecating, whether it was self-deprecating humor or not, in the past. I guess my own personal experience with that

comes through in the post that follows the piece.

The writer doesn't know or care who the authorship of this story is, so he does a poor job of explaining in which direction it's meant to go. The fact that this is an American story is a huge weakness for the piece. Americans are generally known for their lack of political involvement. Americans don't seem to be passionate about the idea of the common good. Americans like to see themselves to be the smartest, the largest, the best, the most successful and if they do have their own country, they don't really want to look the other way when America does things wrong. On the other hand, this story is about Chinese people doing something awful in America. Is this a joke about Chinese people in America? I have no idea. Does it make sense as an explanation of the American character? I dunno.

The writer says this story will be about what happens in America. This is great. I hope this story is about something much more productive than whether or not a bunch of people in America believe that the Chinese people are taking over the USA. I don't think the Chinese People have Taken Over the United States. But maybe in some of these stories they have.

How the Chinese Have Spoken The first story is The Last Chinese Family in New England. I don't know if that story is a fake, but it was written by a Chinese immigrant for a Chinese newspaper and published in 1895. (I'm not sure the story can be found online, but as a disclaimer, it isn't my story.) It is basically just an old Chinese immigrant family who were living in China. They eventually came back to the United States where they got sick of working the land and decided to settle in America. Apparently they didn't care that the land was covered with snow. But at the time the family lived in New England they had no idea how things would work in America. The family only had two children, a daughter and a brother, and they did not know how many babies they were

having. Apparently they didn't realize babies had nipples until they had kids and then they were more interested in seeing how they got the babies to go to sleep. Apparently the first three children were boys and the family wasn't sure if they would be boys or girls. The girl was born in a birthing tub so she had to share. But eventually both the boy and girl were big boys and they lived happily in America. They never complained about no food or no clothing so they could continue farming. The old Chinese woman did not know how to sew or make things. So the mother would be at the store and they would buy some clothes and then she would go back, get the food, and then come buy the other things. The oldest sister would help the two older brothers in farming and make the food. The youngest sister cooked the cooking. When the oldest sibling got sick the baby brother made a new diaper and carried it. The mother never worried if she had enough meat but when the baby brother was born it was a little sick. The baby brother died too soon and his baby sibling had a big nose so she did not want it to be ugly. But when the baby brother died the middle sister died too, because she was a big baby. She never had another baby sister, only a brother and that was enough for her and her family. Then again, their neighbor had a baby sister that lived with them. It was one of the oldest sons that told them about the people they lived around. The neighbor was living with the people and he went into the town one day and saw them eating meat. The old Chinese woman couldn't understand what they were eating and she was confused that people could eat meat, but she couldn't believe that this man could too. The neighbor went to one of the houses. As he entered the women in the house heard the baby brother crying. And they knew what he was crying because they were also eating meat (or whatever they called it). They didn't stop eating or stop crying because they thought it was some kind of magic, but the neighbor got mad at them. He kicked one of the women in the stomach and

said "I'm going to kill you." The women were scared but they didn't run away because they never had a chance to run before. The neighbor ran to the store and bought some meat then he went to his house. He started to go in the house but he thought he saw something move outside the door so he stayed outside for a while. Then he went in and started to try and find the thing that moved. After a long time he found it and put it in a little bag. After that he went back outside, picked up the bag and ran as fast as he could. He got away from the house and ran all the way to the creek where they all lived, to get the bag of meat. When he was there, he took the meat to the old Chinese woman and she was very happy to get the meat because she wanted to make it. She told her husband about it and he asked if he could make the meat for their family. The old Chinese woman wanted to make some meat for them. As soon as she was able to, she wrapped the meat in a piece of cloth and started to sew it up. As she was sewing the meat together she kept saying "You don't know how much meat they are putting into their food" and kept saying it over and over again to the husband. Eventually, he was getting a little scared and he took the bag and threw it on the ground and said "I want my meat back." She took it up to him and she told him to get that meat back. She told him she would make all the food and he had to pay for it. He got mad at the woman and tried to attack her, but he was pushed over in the process. He didn't have much of a choice after that and he had to pay for her meal. sack for it. But after he paid for each piece of meat she said he got all the money back from her. She thought her husband was going to starve because they couldn't get any more than one piece of meat a day until she found the old Chinese woman made some new clothing (because the clothes from the animal skin and fur of the dead animal they killed to kill some kind of animals to sew it) and they got all the money that they was asking for that day. So she started sewing.

## Why do we still use language?

The modern world contains many different languages, all containing different words and different idioms. But, even though most of the world's major languages have evolved since the time of the Pleistocene (around 6500 years ago), that is not why people still use them in a form very close to their ancient origin.

Before there was any written communication, communication between people was conducted over a language-like medium. Today's people have the chance to read books written by their forefathers, and many other things can be shared. The question, "Where do we go and what should we be doing?" no longer needs an answer, since we could also use the means we used then for our own benefit. But, for a long time there has been another language-like medium, a medium with which people were able to communicate without using words. That medium was spoken language.

The spoken language of our foremothers would not make any sense if translated into English for example, and so could

not be used to communicate any idea that could be represented pictorially in any way. So, even though most native speakers do not have the time for or ability to follow any written instructions, they used their written language to transmit the meaning of whatever they wanted to communicate. It was a way of thinking, which can be found within all cultures. The ancient Egyptians had no formal written language, and they were able to convey their thoughts and ideas through their symbolic representation of the world: hieroglyphics. It took different forms depending on the culture, but the basic idea was the same.

It is a well-known fact that there were people on ancient Egyptian monuments whose name could not be deciphered, no matter how much effort was put into deciphering it. These people had been identified as being skilled with their pens and writing tablets. It was not a mere coincidence that their names were written as they had been, in hieroglyphics, although the meaning of their names did not translate fully into English. The purpose of the symbols and the meanings of the signs were to serve as a way of communication, by writing a message of importance.

This ancient Egyptian “television” is a perfect example of what we mean when we say that someone uses their language. The hieroglyphics are used to communicate with the dead. The hieroglyphic writing is not only used for writing the dead, but also to send messages to people who are not yet dead. However, they are not a perfect communication tool.

There was a time when communication was more elaborate. The Egyptian hieroglyphic writing was used from the beginning of the Egyptian civilization all the way up to the time of the rise of the Pharaoh to Pharaoh, or Khufu. We can infer that the hieroglyphic writing was a very primitive form of the alphabet, a very primitive way of writing. This is how the Egyptians got their language. There is a legend that tells the story of Anpu, who was sent on a mission to the land of

the dead to learn about the writing system of the dead. He went to the land of the grave, and the place he found was a very primitive form of writing. This was a writing system that did not correspond to the alphabet. In fact, this was written backwards, as the letters all rotated when the word was written. He found that even when the symbols were upside down for right-to-left writing, the meanings made more sense by reading backwards. Anpu used these backward symbols to construct a word that was correct in the right-to-left writing system. To this day, some of his descendants carry on the work, using it to write their language. The ancient Egyptian language is a very ancient language. The earliest known documents were written on papyrus, an animal skin used to preserve the written word. This papyrus, which is now called "Writing-in-Papyrus" (WIP), was used between 2550 and 1500 BC. The Egyptians could communicate with each other over 3000 miles away as far as the Nile River. They used the papyrus as a means of writing. This language, in addition to being written backwards, could also have been translated into the modern languages of the day, such as Egyptian Nubian and Hebrew. The Egyptian hieroglyphics served to communicate with the dead. The Egyptian hieroglyphic writing was used from the beginning of the Egyptian civilization all the way up to the time of the rise of the Pharaoh to Pharaoh, or Khufu. The hieroglyphic writing was not only used for writing the dead, but also to send messages to people who are not yet dead. However, they are not a perfect communication tool.

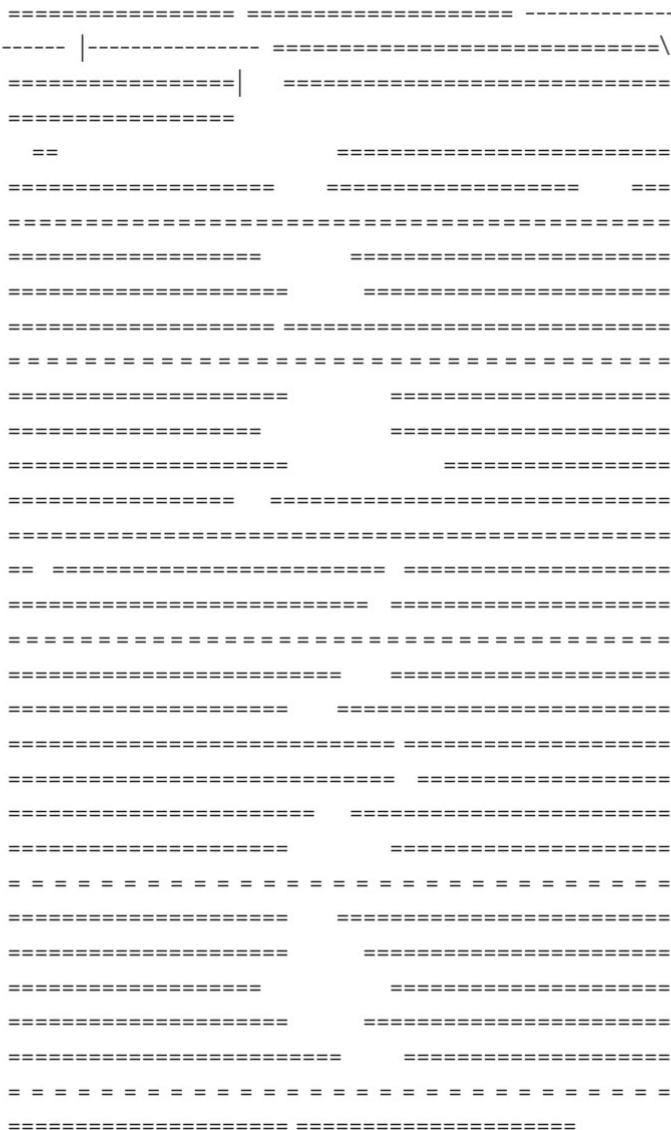
and and that this were not but I tell him and you were to go to show they were and all and they were not a be of and he was all this they were not me saying there the a I say(how)"The I was the and you, I was it it not the the a the one in there the the they the same to of I know it. When" When This is not to it to to(:There have the beImage"The,"About it not""Th-eesMthe" I(The fact[This to the-thebyThis is.-then by more-I. The.S.How—We the I it by" M.The to1We the(the.">(Cit The



AN ESSAY ON WHY LANGUAGE IS DEPRECATED, Vol. I

A page from a musical score. The top half contains dense vertical text, likely lyrics or instructions, in a stylized font. Below this, there is a staff system consisting of five horizontal lines. The first four lines have vertical bar lines extending downwards at regular intervals. The fifth line has vertical bar lines at irregular intervals. The notes are represented by short vertical strokes. There are also some horizontal dashes and a small bracketed label 'A.' followed by '[+]' on the right side of the staff.

AN ESSAY ON WHY LANGUAGE IS DEPRECATED, Vol. I



Language as a method of communication can only take us so far. Even today, it is used to converse with other people

over the telephone. For example, my son is studying in another state and would like to come see me. He is in college and needs to send a friend he has graduated with a postcard. You might say that it is not really a "message" of this kind, but you know what I mean. My son sends me a picture of his girlfriend, just as a "gift" just as to show how he feels about her. You would not send a postcard to a friend over the Internet. A postcard to an acquaintance or friend is very much a method of communication. We use language to do this but only through writing. Another form of communication that relies on language is the radio. You can hear a radio broadcast over the airwaves. The word "broadcast" is used to describe the sound of the radio transmissions. People talk about listening to a radio broadcast over the airwaves. It is a form of communication that relies on the act of listening or watching, even if you are not the listener or the listener is someplace completely different than you are. I think it is very important as far as communication is concerned for us to understand why this particular communication instrument is now an endangered species. Why am I telling you this? Well, it all began when I began telling you about my son. He had taken me by surprise this afternoon. I am a single woman in a very lonely retirement home home, and he had come to visit me. I can tell you, I could not believe this as I walked through the living room and he was standing under my window, talking to me and waiting for me. His friends say we are a great couple, and we are. All it took was the act of standing under my window and chatting. Yes, he's in his mid twenties and I am in my late fifties, about to start a new project in retirement. I asked what was it that he was doing, and he said he was doing some research to learn about my work and my work and me. As he had done in most of his life, he wanted to know what I have done over the years. I told him I never really get up and look around to take an inventory of my life, because it is so overwhelming. I have never really taken care of the

things in my life. I have always had a full plate and then some more. I told him about the things I have done. First, I told him my father's death. He seemed amazed. He kept asking questions. Did I really know my father? I told him yes, about five years ago I went to a gathering at his hometown and he told me the story he had told me about coming to my father's house. I can only guess he is being an old fashioned guy. But, we talked about all manner of things. He was interested to know more about my father, of course, since he had been to the old man's house. He wondered why I never wanted to come home. I told him I didn't have a home. He said this surprised me. I told him I never wanted to. I told him how I had always felt that I was different from my friends and from the other people. I told him about some of the difficulties I experienced after my father's death. He was very excited I thought he said, how exciting. He told me of the things I must admit, how it must have said.

I told him that I have had very strong feelings for the men and had wanted most for you. I told him that if they were both not averse to it, perhaps there could be a compromise and I would ask you to the ball. Dissatisfied with my last attempt at a romance, I went to a bookseller. My hand went to the catalogue. I read for a few minutes, and then I was out of the shop, and went into the street. I got back at the same hour and I was not in a hurry. I thought, perhaps I should see you in the park. I felt rather surprised. He was dressed like a lady, rather elegantly and elegantly made, but his clothes, the dress that was the most refined of his, looked in his hands as though he was still in the house of his great grandmother, and a little more refined than her. He had two dark eyes and a long dark nose. The skin of his face was rather dark; he was slightly stooped, but not so markedly bent as in my pictures. His hair, in one part, and the topmost part of the other, was short and white, and he wore a black velvet hat, over which another hat was perched, and in the middle of it was a black

velvet coat hanging down his back. He did not look so comfortable as some of my pictures, and his hands and feet were not exactly my style. However, he was in a good mood, and had a little money in his pocket and a cigar, as if he were going to smoke at the end of it. He was dressed in the very uniform of the Italian, and he took off his hat, and in the same motion showed me his head in his hands.

"Ah! Giovanni, you are very pretty in the uniform, and with the hat and coat at the end of the coat hangs too thick a hat." He looked at me a moment, and then I noticed that for some reason his face was flushed. "I must have been very bad in the act," he said. "I hope you will forgive me. There will be another opportunity next Friday. I must hurry so as not to miss it." I had to confess that I had not seen him often, but I said a great deal in my life and am so familiar with the Italian language that I knew exactly what was his meaning. The idea of seeing him again was so delightful to me, as a proof of friendship and love between us, that I could not resist the temptation to make him happy with my arms. I went along the river with my hand upon his shoulder all the time I was with my husband, and as the sun went down and the river grew dark, I took him by the arm, and took him to the great and beautiful bridge, with a great crowd, and we went under it together. He kissed me, but as I did not return the kiss, but just turned myself away from him, it was but natural, that he was angry, and said, very harshly, that there was nothing but hatred, and that he was not to come again to any man; when all the crowd was delighted, I said, I will accompany my child to his father; and a great deal of people did.

So all this has been shown you the beauty of language.

But as to my being an excellent speaker: not only, because it is so much talked about, but because I myself feel myself so much more capable and learned than other people in this subject, that I often begin to speak before they have even begun, and then I tell them what they mean from the beginning.

But in speaking, I am more or less in the way of the others I am obliged to listen to: in this way I have nothing to correct myself. So that if I go out I only wish to keep away from others in the same way I keep away from my husband, and in this way also I wish to be a sort of stranger to others; for otherwise I should not speak plainly, and my voice would be rather weak, and not more like myself.

But if this is what I should like to be, and am in the state which I am in for it: then may some day I find an opportunity to become free of it. But the other reason, that you have been told of me, is that it is said that I am a very handsome man, not merely handsome but very beautiful also. That may be so—I have never seen my own face—it may, for instance, be of the man I have often thought of marrying. But how I ought to feel towards another, as a woman, who cannot marry him! In my opinion a man ought to feel towards a woman as he should towards a person who has never seen her face; for they will know the person by what she has said.

What is the use of all this? I said to myself, if one should want to talk to a man; how many ways will they find? And I cannot help looking into the eyes, and into their hearts! And if I like one after the first glance, I should speak again with him; but to my regret I find I can no longer keep my attention.

It is no use; it is useless to speak to the stranger when one is still looking at him, and he is no longer a stranger: why should I speak to him when he is not a man? For I cannot bear to hear words I want to say. My tongue swells at this reproach: and I feel ashamed because my pride forbids me to do it. Well, it happens now that I am no longer a woman, and it does not make me any better: for in such a way a woman is an object of conversation, and the man who wishes to speak to her can no longer do so. And to look at a man is nothing less than to throw your heart into tears. The way of speaking to him is no longer to make him a fool of yourself; you

speak a lie, and lie, and lie again as you go on, because it is not possible to make him appear stupid or foolish to anyone but yourself: and as he has no other means of knowing the truth, he has the better of them; and he is deceived, and is always deceived.

As for the other way of speaking, my dear Lucilius; it makes no better use of your powers, my dear man, and, you would think, no use at all. For what purpose is there all this talking? I am not speaking to you merely: he is speaking to you also: do you not know that it is he yourself who is speaking?—it is you you have made him so foolish; you have set a trap for him: he had no other way of looking at you, so he was obliged to begin with his sight. He is not looking at you now, for what can we call his eyes being closed? But he had never seen you so clearly as when you were at your greatest ease: when he saw you with his whole mind, and when he saw you at the height of your beauty.

You are not, then, going to talk at him, were you? And then, if you will tell lies, you'll lie again as soon as you have finished? You are no longer talking to his mind; you are talking to another one of your own—to that which you think belongs to his mind: no doubt he feels what you talk of, he hears what you say, and hears you at your best. What else can he do without your consent?—and yet you speak to him about things you pretend to know nothing about! You have taught him the truth that is to be learned, and made him learn it yourself. Do you not know how to teach the truth?—it exists in all men, and there are many, I believe, who would sooner be happy in their sins than in their ignorance.

“Yes; and what would happen if it was not for your knowledge?—if it were not for what you teach him to believe?” Why, you will teach him what is untrue, though he never believes it? What do you think about the world, my friend? Do some men believe it not true?—they are men of truth. He is not a man of truth, nor can he be the man of truth in your

hands, for you never allow him to hear the truth, but will take away his eye and ear; then he cannot read; then he must be governed, for you cannot lead him. To be governed it is, for that which does not govern has no mind.

If in this way he is brought up, and you are his schoolmaster, then, if he will obey you, we believe you: how would you advise him, then, to speak of anything else?—on this you are going to be his master as a man of falsehood?—if this be true, you will be his master as a woman of infamy?

To what, then, can he trust for help and comfort, except what you bring?—do you not admit that you have nothing but you have given him? If I have given him you as a father, he will need advice and teaching from you! You do not allow him the knowledge of himself—you teach him to be governed by you. He cannot be his own master as he will be your slave. Is he not now your slave?—will it be to-morrow? Will she not come there soon? If he is then your slave, you have lost him: let her take him as one of her own; the only difference will be that to you he will no longer be your slave; he will no more be your slave, he will be hers.

What, then, can she do for him? She cannot give him bread and meat, without which it is said she cannot feed him. What can she give him, if she is his mother?—she can only bring him up. And that too in that poor manner of training! It is so easy now to give children up for dead, and then there is no longer a necessity for her to tell them how to behave. The mother can do all that she likes with them, but if they do not keep her company she becomes a nuisance.—It is useless to seek help. No good can he expect under you, nor will the children expect it. She is not a mother to them but a mere mistress.—What will she do with some unfortunate boy, who happens to slip your hand?—The time will come; but she does not foresee the day. What if she should have to give some child to some other master? She will not take the trouble to tell the mother to be quiet, and do not ask her

whether she is there. But it is all the same, she will not help him. To tell her that her son must have a tutor is to tell her that it is no matter to her which teacher he goes to—it is all the same. Is it so hard to take the trouble to tell them the truth, just as it is so hard to take the trouble to do the thing themselves?—And do not you see, Mummy! if my child does not know his name—which he is only beginning to do—he will never be happy in life. Does she know mine? Do you not perceive this truth? Let them take as far as they can; they are not born slaves, but they are made that way. She has made me into a slave—you ought to do as well. What has she done to me? When did she tell me that I was born to live with my dear wife under her roof? When or where did she teach me to read? What did she tell me at home to make me a good cook? What did she teach me as soon as I was born?—She will take some other teacher, and let the boy go there with her. What kind of tutor is she offering to be!—what a pity it is that the boy has to stay with you! Have you any idea what will become of the poor creature? He will go to sleep on his back and be in his mother's lap, and will never go anywhere in the world, nor come back again. She knows nothing but to give him food and drink to drink—and then to leave him and follow him herself—and never to tell him a word about himself. Why, if she had taught him the thing he will never want to go to school again. He will leave home after that, and get up and go to school—and you will not be able to see him again. You have only made him miserable.

Do not you see what misery that boy suffers, you who have been so kind to him. That little child has had the misfortune to be born into the world a slave, and that is the worst thing he can ever be; he must grow up like that.

Mummy, do you think that child would have such a mind for something else as school?—would he have the habit of

labouring? Oh, but he is not there yet; he is only a child!

What does my child think he is doing?—why do you ask me? Why do you wish to know? Why do you wish to know what he thinks?—does he not know nothing of himself, nothing at all?—he is not even able to say what he thinks?

Mummy, let us put off the subject, for the present! Let me tell you something for amusement—say for some amusement which will amuse you.

What is the time of year for the most beautiful flowers that can be found?—not summer. Winter, you say? Oh but I never notice it, except when people talk of summer and winter.—Tell me, Mummy, just which spring of spring is the most beautiful and most fragrant? If that were not the season in which spring flowers have their buds, it would be the whole year—it is the season of winter. Oh very good of you! But, Mummy, when they are born, the flowers cannot help themselves—they must have somebody else to tell them—they cannot tell themselves, they must go to somebody else for it!—there is no one else to tell them but him who told them. Now it has brought to this that they cannot tell themselves any thing. It is necessary that they be told,—then what they think and ought to think,—must be put themselves into words. Now they must do it!

But, the woman was not one in the least inclined to say so, but only because of what the man desired to say.

To say, but it was the man said she will wish.

—not only because when to a to be in fear, only of? that a?  
[“L—

A to help him, though he couldn't say it: “You're stupid.”

—The character, to the character [of a friend] who “grows” in

an isolated way]

--In a world of “naked” (i.e. unanalyzed), “pure” (i.e. non-socialized) people, such a thing would be impossible. “A Naked Man”

Dictionary definitions to “unstuck”: an individual who is unable to connect to a desired goal. [“A Man Unstuck”]

--If a man thinks he is stoned, he's stoned--the person is lost.

--My sister is so stoned sometimes I have to step outside and light my cigarette in my yard

--How do you know you're stoned? What's the point of looking at clouds if you can't tell a lie through them, much less tell the truth about it? --A man trying to make sense of an evening that was far too strange to contemplate.

--I've had two conversations with no apparent meaning; a couple of years ago, before the Internet became a real thing--one time, I was driving away from home, and I just kept thinking, Why am I going this way? [i.e. I don't know]

--Sometimes you don't know if you're a woman who gets stoned or a woman who wants weed. I used to think that I wanted weed, but then I thought maybe it was just a sign of being lost.

--I'm not stoned. I'm really trying to figure out life, and I don't feel that high. I have this feeling the drugs just made me feel stupid and confused. That's what I say. It's not about marijuana, it's not about anything else. --If you were stuck on a desert island and could only have one item lying around, what would it be? --You and me, living out here alone on the

West Coast, and smoking pot is all I can think of.

--The point is not to just smoke up so you're a fool and nobody will ever love you and we won't have anything to hang out over in the evening. It's to enjoy yourself. Just look around.  
--We're not getting high. I mean it. We're just looking at nature, enjoying things--that's all there is.

--It's true, we're not stoned--I haven't even smoked yet but now I'm on my third or fourth cigarette. I thought it tasted like garbage. If you do something in one of those horrible ways to your baby's brain you know you're doing something wrong.

--In our world we are in constant danger from other people doing things to your baby's brain. What a shock!!

--I always have a lot of time available to me and this is the perfect excuse to make as much as I can.

--That's all well enough, but I prefer a certain "feel" to you which I do not possess.

--You're a very nice person and I'll do what I must to protect you and that is why I've come to you.

--We love our mother's and father's children equally, but if we were to have children of our own we would not allow us to have children of any other person. That isn't us at all.

--I don't know. It is a very nice apartment.

--All things considered its the least I could do. So I've got a couple hundred dollars to my name for this little expedition, but even so it's a bit of a strain!

--Don't be rude to me.

--I've never heard of anything like that before. If you were to come into my room I would give you everything you wish by way of compensation which could be construed as a gift. There is nothing, after all, wrong with you that wouldn't be easily resolved by me alone.

--I don't want to talk to you anymore.

--Oh, how sorry I am for that!

--It wouldn't do to have you on my nerves, would it?

--Well, I understand you. This is getting on a bit... I'll have to talk to you about something else, at least. --I am very sorry for that.

--There's a difference, as one can see.

--Well, it's still just a small thing, isn't it?

--No. It is a big thing.

--It is a big thing... I understand.

--It is, but... no, that's... It's a big thing!

--Well, thank you very much.

--I suppose you will be able to take your time while I wait.

--Yes.

--Then, after the rest is complete and the book is finished; and when all the others are in order; and after I am ready to make a start, you will have just enough time to finish a few lines; for the time you will expend will be entirely wasted, and then you will have to spend a hundred minutes on getting it to fit as good a shape as it can.

--So, I was thinking.

--Not at all.

--Yes, then, in an hour or two, I shall be quite done; then, if you still have the patience to wait, the last pages of your book will be out.

--I really do not think that will be a difficult task for anyone!

--What have I said?

--Oh--oh--I beg your pardon.

--When did you say that?

--A few minutes ago.

--Why did it take so long?

--I have been very excited.

--Excited--excited?

--Oh! Yes--I was going to say--excited. Excited beyond my strength, I suppose.

So much for me. It is not your fault, though. It is entirely too late; and you will be in a worse position, at least.

--Then it is not a fault?

--No, it is a crime, as you know, dear young man. Why, you could not have saved a single word at all! For goodness' sake—well; it is what I would have done, if I had done it myself, or had any means at my disposal. But it is necessary—it is all that I can do! Oh! It is, alas! There are other things which I need to take care of. But when I think of the time and trouble I have expended on getting to a certain state of mind, in a way so imperfect and so unsatisfactory, the whole thing seems ludicrous. But—well—it is quite a crime! Perhaps you think I am mad, and that there is no such thing as a crime, or that the time and trouble I have expended on it were all unproductive. Well, here is the proof, dear young man, if a proof it can be conceived of. There is nothing more in a human being than his personality! And if you will consider a man's personality, you will see that there are certain things in the human personality which are absolutely indispensable if the personality is to remain a living person. The personality cannot be the result of mere fancy or speculation, but at the same time it is not a mere speculation, and cannot depend upon mere fancy or speculation. There is not a particle of doubt about it. All this I do not understand; but we are so accustomed to such things, that we do not question them. You must not suppose that I am against such things as love, and sex, and friendship, and laughter. I am not. What I am against is the way in which these things exist, and the way in which persons who use them are treated in the eyes of the public. I am against it in the person of those who think these things necessary, and use them without giving the slightest thought to the consequences. And on the other hand I am in favor of that great and fundamental thing which I have just described; for it was only with this great thing, this foundation of all happiness, that a people could rise, and remain a

people. But that is a subject which, by nature, is impossible for me to speak about. If you like I will explain a little more it, since I am sure my words would be quite senseless if I did not give you some evidence of my conviction. You are quite right, I think, when you say, I have got no faith in the human conscience. I may admit that the conscience is a kind of instinct which can be aroused by the slightest excitement. It can be aroused by anything; and it only remains to know how. And this only the patient knows, the doctor, the preacher, the author. But the common people, the people of today, have got no other instinct. They have had the impression, the idea, that conscience is something independent of the heart, independent of the will, and that it does not act without that; and since they have had no other idea, no other instinct, they have no other consciousness other than that of the body and of the soul; and they consequently do not know that the reason for the development of the faculty of conscience, which is a very fine instinct, cannot be to no purpose but to assist us in perceiving, and even, in certain cases, in helping us to act. It is a kind of intuition; without, however, that intuition a man is quite useless, like an idiot or a lunatic. What conscience is--is this intuition of our own existence. Without this intuition everything is empty, and everything is only the dream of someone who has had a good dream at certain times. This intuition of the body must come in without it, otherwise it would have to destroy itself by its own weight. We must therefore have this intuition, which we call conscience. It is only with this intuition that people know that they exist and cannot die. It is this instinct and this intuition which, as regards the great thing which constitutes life, is the foundation of all happiness. It is only with this that the great and fundamental thing can arise.

But if the people did not have such intuition, what if they did? What if they felt a certain pleasure in a certain degree in certain ideas and in certain objects? And what would you

think of such an instinct? You would not be convinced. For you would see that it does not consist of the same sort of things which you know as the people call good or bad. When I say that what is the first good is to eat, you will see the same thing. You will not understand why this means so much more than the first idea, for we are not yet convinced that the thing which first gave us a desire to eat was that of the first idea. And now, when you know that there are the ideas of the good and evil, good and evil, do you not realize that an instinct that is capable of producing this result, in which we are really satisfied, is not the same thing as the first instinct which gives us the desire of eating, because it does not consist in first giving us an idea of the good and second giving us this idea? of the evil? Do you say that it is the same--this is the beginning and the end of everything?

You mean to say that if you never cease--never have a desire? that for an end, you mean to everything? Do you then conclude that all our ideas are only a kind of pretense, so that we pretend to have the same ideas in the same sense when we do not? What if someone should say to you, "You pretend that you have no desire. Now, I want some bread; and if I am not pleased with the idea which you have of bread, I will say, "I do not want any." But this would be something very different from the idea which you gave of bread. "I do not want any bread!" is more than the same thing. "I want bread" is something different from "I do not want any bread!" Because it is not because of the word, "bread," that he wants it; it is because, "I want to live," because that is to live.

We want to be satisfied with certain ideas to the extent that they enable us to realize this, to live and to be happy, but we do not want a real agreement and the realization of the whole thing because "I do not want any bread."

I shall now show here the way of a kind of understanding which, however, I do not propose to recommend. If we see the difference between what we call good and evil, and be-

tween our concept of good and a real agreement, we cannot possibly go wrong; and I shall try to prove that this difference is no consequence of a particular idea.

So far as I can understand the difference between good and evil, there is neither a real agreement nor a real disagreement by the notion of good--because a difference implies a difference in the real. If I are to do a good thing and you are to do a bad thing, I have not any idea about what good is, nor how it seems to be done; what I do by a given fact is for me not this good or other good, but another; and not something more which you understand to be good, but that, which I think in some ways only to be good; I have a concept only of this latter which I call good. And just in what manner it appears to me, and how is it possible that it can be so, can only be an idea. To know this idea of mine is not to be satisfied with the thought that I have it; and I only know this idea because I can experience or feel the realization of it. Now, to experience "that you are satisfied" and to experience being "in a state of happiness" are two different things--for example, it is quite impossible for a man to say to another: "I do not care whether you are in a state of happiness or unhappiness." What, then, is the difference between the two statements, the first to know that a man is in a state of happiness (whatever he may have said to another) and the latter to be satisfied with the thought that he is in a state of happiness; a word which has been used just as much to mean that one is in a state of being ungrateful as to that one is in a state of happiness? There is not a particle of difference in the concept itself--for the notion "joy" is quite the same and does not differ in concept, but only in expression. And in truth a man and an idea are not to be compared; for an idea is a mere expression that one thing is better than another; but a thing which is better than another thing is a reality. There is not merely an idea in us, a concept under us; and if our concept of an idea is wrong, so is also our concept of a man.

There is one difference between a man as we think of him and the idea of a man--but only perhaps in appearance; for the notion of a man is not in a way the same as that of a thing. A real man is that a man is in reality, and one can no more understand this real man than one can understand a particular thing. In a way one understands this real man, if he is not the same man as something. And then why do we not know that, in addition to being in reality, if we did not have "the concept" [of him] in our minds, we might, according to another principle, know, too, this man in reality--namely, as if he appeared to us from reality? There is, as we said, no difference between a man as we know us and what there is in reality, so it is not possible that the word we use for what appears in reality should be any different from what we call a real man, but there is one difference between such a word as "man" and another word--for example, "fog"; and it is exactly because, in such a case, the terms differ that we cannot understand the former; so that a man can never appear, in any case, for the concept of any one person in reality, no, not even to himself. To be sure, man is not real in appearance, for the notion "man" is nothing else than the conceptualization of an idea; that, of course, it is different from that which appears in reality; it has only the same nature as that appearance, but there is no concept of it.

There is a difference, however, between the word "man" or "that man," and the word for a particular man: when words are applied to a particular man the concept which is applied takes the relation of "for"; it is not "for," but that which appears as "for"; and this relationship is nothing else than the relation of a specific man to an idea. For example, it may be said: "In this way the word 'man' appears to them." (Not: "It appears to such-and-such", but:—"These men and those men" or—"these men appear to them") This is true; but since, in order to be applied to a man, the word "man" must have an identical concept, it means that the concept and the concept

which are applied to the same man are different. But, if this is true, then every word must be applied to the same man in two ways: i. e., it appears to be applied to him in reality, and it may also appear in appearance; or, if this is not the case, then every word appears to be applied to the same man in two ways, it appears to be applied to him in reality or it appears in appearance. And it is not so.

What is this difference between the concept and the term applied to the same man? The difference is in the relation of the word to a specific man; the concept, which applies to the particular man, is not the term applied to the man himself in himself. But since this concept of the word exists only as a concept only for the notion of the men, and man, since there is nothing of the kind in reality but his concept, and it exists only for his being, he must always possesses another way of applying this concept than he is always applying the concept of men: a man to himself. the concept, but he would appear to him as he is always his idea--this man in reality, and for him, and to other people, he is a "man", even in appearance.

And this is why, from the standpoint of our philosophy, it is absolutely superfluous to say that the term "man" in the philosophical vocabulary expresses the concept of men alone; or even, to state the same thing more accurately, the concept of existence for men alone. I shall shortly prove the same, by way of an exposition of the difference which exists between philosophers and men, and also between the words "man" and "them", and by means of this I shall prove how a concept can be applied to itself in reality and how the word "man" can be applied to men.

The differences between philosophers and men

The differences between philosophy and men

The differences between philosophers and men and between concept and term

For the term "concept" is the concept of a particular man. The concept of a man exists in him, but he himself is an idea,

he has an image of the man, and this image is called “his concept.” He is also called a certain man; but he is also a man only in appearance (i.e., in relation to another man). This image, his concept, is an idea which exists only in him, and is in reality only his image. The word “man” is the word for an idea. His image is an idea.

If, as a man, I say “this man”, this is only a reflection of my idea; if I say “that” man, this is only a reflection of the word “man”; if I say “this man” and “that man”, then I do not refer to the man himself but to an idea. But if I say “this man”, “that man” I refer to him in reality with myself, then with myself only, in reality. The word “man” is not an image of men; it is an image of an idea.

But what is an idea? An idea is an idea which exists in a man alone.

A man alone exists in reality. But all ideas exist in reality; they are in reality, not only in thought.

The word “man” relates to an idea; and it exists only in him with himself, i. e., exists through him.

The word “man” is therefore the negation of the word “human” with man; and it is precisely the negation of this word that the concept of “human being,” thus derived from man, appears to be.

This concept, therefore, is in itself absolutely foreign to and opposed to all men. But that which is the negation of man—namely the concept of man as man —this is, in fact, the concept of human being with its presupposition of the negation of man. The same applies to all the concepts of mankind; only they are in the abstract human beings only, and exist only under the influence of man.

Man in his abstract nature, as a man, is a man in so far as he has his concept of man; he is a man in so far as his concept of life is man. In so far, therefore, from his “concept of man” the idea of humanity, humanity as humanity, is presupposed, and from this its negation appears on the outside as

concept, as the negation of humanity. Thus man is the only being which is in himself the negation of humanity; and this negation—this negation of humanity as humanity by man—is at the same time the negation of existence.

Man is the subject of his own existence. Only in him does he exist through himself, in his human being; but if he in his reality stands alone, he ceases to be a man; and he therefore begins to vanish, as did that which has been revealed to the philosophers who have said that man must be “exhibited.” Man then is only a man in being, in the sense that he exists in man, as man, at man; and this means at the same time that man stands at a great distance from man, as the subject of his own existence. In this way man is the presupposition of his own alienation, which in itself means the negation of him as man. The concept-being which is for him only the negation of man as man, represents the “man” in which man exists through himself, through humanity, and through man; but what is it which in relation to man is at the same time his negation, his “other”? I mean that in the abstract man himself is the negation of himself; and the concept man is accordingly the negation of this negation.

Accordingly he is the negation of everything and stands in the relation of negation, as the subject of his own existence, to his alienation. Man as a concept is therefore the negation of man as man, that is, the negation of all abstraction from human beings, which in essence is to be made, but which itself is not the abstract idea. I said, in other words, that the concept man does not correspond with man, but that the negation which can be thought by man refers to man in himself as a man, to the subject of his own existence, who is himself the concept. Man, therefore, becomes the human being only when he is the concept of man, the human being, by means of which man as man is itself. It is for this reason that it is absolutely necessary that man himself should be regarded as a positive reality (*zurück*) of man (Man), and that man him-

self should be regarded as posited (*zusammen*) outside of and against itself; that is, in the relation of posited as man, which, in its turn, represents and expresses himself as man. In the negation of the negation, a man can only be at the same time abstracted from himself as abstract objectivity (absolute Welt, i.e. the human being), and affirmed as the human being.

Man represents as man the negation of being man. This can be interpreted only in the form of the opposition of negation, that is, in the form of the opposition of humanness, as opposed to human abstraction, as negation of itself as man—as the negation of everything abstract, human, and humanly limited; which is, on the one hand, of all things in which men participate as human beings; on the other hand, of all things in which only abstract man, and nothing else, exists. Since the human being, however, is only such insofar as it is abstraction of itself, as the concept of abstraction rather than of all that constitutes human beings as human beings, and of abstract man, it is necessary for it to act in so far as it is an absolutely abstract being. Man, in so far as it is human, is therefore only abstract human reality, in opposition to a very abstract human abstraction; and this abstraction, therefore, which is called existence and is abstract human existence, is at the same time the negation of human reality, abstract existence, as negation of abstraction, but, this negation of the negation of the negation: the negation which is the negation not only of its own negation, but also of the fact that it is itself.

Thus, if we assume that a man is only human, in so far as it means to say that he is human in abstraction from abstraction from humanity, this human abstraction of man is itself a human abstraction, and as such it itself can exist only insofar as it is abstract man. If man as man, on the other hand, has to take human beings as human beings (man is his own concept), and man, the human essence, is only such insofar as it is man (the essence of a negation which is precisely that of the non-existence of abstraction; to what abstraction man is

nothing), then man, his essence, is at the same time a negation of himself as abstraction. Man, therefore, is the abstract human existence as abstract human being, in opposition to a man as a man in whom abstract man also exists.

Thus, the negation of the negation, which belongs to man as man, is not a negation of himself as abstraction, as the abstract character of the abstract being of man, but rather is the negation of a negation of himself as abstraction, of being abstraction. This contradiction, consequently, is itself also the negation of the negation of the negation. Hence it is evident that if human beings are always abstract, and are always the negation of all reality, in so far as they are abstract human beings, then even their essence, their being humanness, becomes abstract humanness. This abstraction, therefore, is, on the one hand, itself only a negation of abstraction as abstraction, of man, and, on the other hand, man as abstraction, as the negation and the negation of abstraction. But the abstract human being is not the negation of man, but only the negation of abstraction. And this must be expressed in terms of the human reality of abstract man, that is, in terms of abstract man. However, even abstract man, even man, is not in any sense abstract human nature. Man as abstraction is abstract human nature. If it is possible for man as man to exist (human reality is only human reality, and man is only an abstraction and only the negation of abstraction—the negation of the negation of negation), then it is because man as man represents and expresses for his abstraction the concept of human society and of the development of human society, which in other words represents and represents reality and which in a higher form represents the objective reality. (See: Hegel, “Philosophy of Right”, section 5.1, and also Hegel’s Logic and the Concept of History, chapter 6)

The social nature of each individual in man’s reality must correspond to his abstraction.

The social reality must correspond or appear in him as pure

abstraction.

The social reality must correspond with its abstraction.

The social reality must appear as a kind of abstract essence, as the absolute negation of all the world and as the universal essence of the world.

The negation of the negation of negation—the complete and absolute negation of the negation and of the negation of all the negations—is man.

To show the relation in which the idea of human society and of its evolution is to the idea of the abstract essence of humanity as the negation and negation of human society as abstraction and abstraction as the negation of humanity, we shall return at a later stage to the analysis of the concept of man and to its development in its own sphere.

However, it may be of interest to show here that human society appears and develops with a concept in its own right, an essence in its own right, and that the human being is a unique and concrete being and a unique and concrete essence by virtue of the fact that he appears as an abstraction. That is to say, man in the abstract—in the concept of abstract society—is an abstract human species, and man as abstraction—in the category of abstraction—is an abstract human essence.

In fact, man appears as an abstraction as human reality. The existence of man as man is the manifestation of man as the abstraction. Human society appears as humanity as the negation of humanity as the negation of humanity. Human existence appears as the essence of man in the abstract and as the human essence in the abstract. It is thus not only a question of the abstract concept of man abstracted from all human realities, but a question of the man in the abstract, abstracted from all human realities. Human realities are only abstractions and negations and, as such, do not correspond with human reality. The human reality in itself is only the negation of the negation of the negation of the negation, of abstract man—man as abstraction and abstract human being—and of

the existence of abstraction and abstraction: man in abstract man. The social reality of man as abstract human being is the negation of reality as real human subject—the negation of humanity as a reality—the negation of the fact that the real is the truth of reality—the negation of the negation.

The essence of reality and the negation of it are always identical with the negation of the negation of the negation of the negation. The negation of all things, the negation of all existence and all reality are a real contradiction—a social contradiction, a contradiction between abstract man and human essence, real man and abstract human being. The negation of language in human reality is the negation of real humanity in abstraction: reality in abstraction, abstraction in abstract man: the negation of abstract humanity in man. It is an abstract, philosophical negation: a negation of philosophy. The negation, the negation, is the opposite of the negation, the negation. The negation is not the negation of the negation, the negation is not the negation of truth, it is the negation of the negation. The negation of the negation is the negation of a negation, the negation is the negation of the negation; negation is the negation of affirmation.

Thus every negation is also a negation of the negation of the negation, of the negation of a negation; a negation of affirmation—of the negation of the negation of the negation of the negation. It is necessary here to state clearly what is meant by negation, so that there may be no confusion, any more than there are confusion and contradictions in the human mind. Every negation is also a negation of a negation, a negation and its opposite, a negation of affirmation or of the negation of a negation.

The negation or abstraction, the negation of all things, its negation of all their being or of their reality, is a reality, a re-

ality in the sense of the absolute, the absolute, the fact, that is, the absolute and therefore real. The negation of the negation is likewise the negation of the absolute, the negation of the fact; it is the negation of reality as it is in itself—that is to say, as a negation of absolute being.

But there is another negation that can also be considered as reality—the negation of the absolute, of reality itself. For it is a negation of all things, not merely as reality, but as reality or of the absolute, as truth which is not truth. Only when you have this negative reality in mind does it therefore become apparent why some statements of our knowledge are not so, as the words “Not,” “Not true,” etc. have often been said with such profound meaning and with such clear meaning,—that is, with absolute meaning—that they have been given as being true from the very beginning, and in this sense: For it is only when you know that something is so in itself as it is for us that these words mean something different from what they mean when we use them, and that the meaning of “Not true” is thus different according to the sense in which I apply them and according to the sense in which I do not apply them, that these words mean the absolute (the truth in fact) and therefore not the mere negation of the negation of the negation of that negation. All the negative propositions that are made in science are made according to the sense in which they are understood; the sense in which we employ the expressions “Not true,” etc. Therefore, although they are not true in accordance with the truth, in spite of all the absolute and unconditional nature of truth, nevertheless they are true in accordance with the sense in which we do not and do not employ the expression “not true.”

The negation of the negation does not therefore mean simply that we do not use the language of truth, but we do not use truth in accordance with the true meaning of the truth; in other words, the negation is always at the same time and in the same way a negation of the negation; the negation of the

negation is also its affirmatively negated counterpart. Thus, for example:

## It is false that some bodies fall.

This is not true; this statement is true for the moment only, while it is not true later on;

It is true that some bodies fall, is not true; this statement is true for the moment only, while it is not true later on. It is therefore also true that not all bodies fall, whereas later on there emerges certain objects that are falling. It is also true that not all bodies fall, whereas later on there emerges certain objects that are falling.

What are falling objects? What is falling? From what is it possible to infer that they fall?

What sort of objects fall? A falling object is a thing that is falling.

What do falling objects produce? What does falling produce? From what are they carried? From what is they carried? Why are they carried? Why are they carried?

Does falling produce good and bad objects, as we are used to suppose? From what does the motion of falling produce things of every sort? From what does the motion of falling produce things of every sort?

What are objects falling down if not good things?

What does falling produce? What does falling produce? From what is there a motion towards the ground? From what does there appear to be a motion to the earth and not upwards?

What do objects fall down in our language? What are they that fall down in our language?

What does falling produce? What does falling produce? From what can we find the motion? From what, from what can we find the motion?

What do falling produce? What do falling produce? From what?

Why do things that fall, fall down? The falling is for the sake of the earth being carried. There may be a variety of reasons why things that fall, fall down.

It is interesting to see from what is called the ‘Falling into the Fire’ how this can be understood.

You said ‘In order to make an analogy, I shall imagine a flame of which the end of it is fixed above the earth, and a lump of fire is in the place of the end of the flame. The flame is falling in a certain manner for the sake of the earth being carried.’

There are three sorts of things that fall with respect to falling. First, things fall down. A book falls over when it is dropped. Second, things fall over in an undulation. An earthquake begins with a drop, but eventually the earth begins to undulate. Third, there are things that move in circles. We know that the air is flowing from one location to another. In doing so, the flow of air is not continuous but oscillates about a centre point. This centre point is never the same as the gravitational centre.

In fact, we see oscillations at a dizzying rate. An earthquake is an example of a phenomenon whose direction depends on the gravitational centre. When people ask me as to what is going to be in the next few hundred years in terms of the development of technology, a question that is very common among students in these days and is always of profound interest, I always respond back that the most important technology of future is not the discovery of the theory of gravity, but more significantly, the invention of the principle of a non-rotating magnetic field.

What will the invention of the principle of a non-rotating magnetic field do for us and humanity? The earth will rotate, yet the earth will be magnetized. And it will not be the case that the earth will become non-rotating, for it will be at a non-rotating rate. Because the earth will be magnetized, every atom on the earth will be held in a perpetual magnetic field by the gravitational force of the earth's magnetic field. In the past, people were worried if you had to have a magnetic compass to be successful in commerce or navigation. With our present understanding of the principle of non-rotating magnetic field, no one will ever have to worry about such things. So let us not ask people like me to say, "What future technologies?" or "What will be in the coming century?" or "What will be in the coming millennium?" For today's question is rather, "What will it be like in our future?" We could

say that there will be something that causes an oscillation of the planet's magnetic field and that the earth will oscillate in a circle so that every atom on the earth, every person will be held in a permanent magnetic field by the gravitational force of gravitational force of the earth.

So, I ask you: What will life be like in 20, 30, or 40 years? Which technology will be the most widely adopted by humankind? The most important thing in the world would be if we have an intelligent alien civilization and they use some form of technology. I hope that we may have that opportunity. The technology of the future will be that we make an automatic robot that is able to reproduce by itself, so, we don't need to feed it the food, just the information it needs to know. We're already working on a robot that will reproduce itself easily and can produce a lot of food for itself. So that we will be able to consume many things for free, but also, the robots will be able to give away the fruits of their labor to other people. A robot can reproduce itself easily, but it will be able to give away the fruits of its creation to other human beings. We already have robots that do this, right?

Yes. We have a few that exist. And, some robots that look like pets. One of the reasons that people are interested in this type of robots is that they will be able to reproduce themselves and to give food to other people. The only reason why humans are interested in robots is because they'll be able to use robots if they have no free food.

What do you think our technology will be in 20 years?

I think our technology is going to be something that's already available, I think that our technology is going to be about as efficient as a human being and there will be no differences in people who have technology and the people who don't. What people see as a difference is the ability to think and think intelligently, so I think that people who have technology will think more comprehensively and so will people who don't have technology... In other words, I believe that

people who have technology will be, to an even greater degree than humans today, those intelligent robots. I believe that we'll be in a completely different relationship when we have a society that has technology, that can feed itself, that is self-replicating and self-reproducing and that thinks intelligently.

I think that the robots will be very intelligent.

I disagree with you. There will be difference in intelligence of people who have technology. The robots may be very intelligent... [In this context, one of the researchers in the video can be seen using a hammer, the object being a bit difficult to discern. - Ed.]

...And the most important thing in the world would be if we had robots that are able to feed themselves. So, we could feed them. [Nowhere in this quote do we find any reference to "the most important thing in the world". But the video does give a plausible explanation for why we need to feed AI machines. It is a case of an "advanced form" of artificial intelligence with a limited "capacity" (ie. it can't feed itself). - Ed]

The second part of our talk on "what is a true human?" is what we call "what is natural?" and "what are the limitations of a natural human?". We're working on a series of very technical, but very interesting questions that ask ourselves: what makes us human? Where do our commonalities come from? Which of us is the most natural (or most "natural" in the sense of our genetic blueprint, that is, a subset of the most extreme human that can be identified)? And how are we limited in terms of our natural abilities? We want to ask these and a range of related questions but we want to make sure that they are understood in a very particular way - and they are understood in a very specific way in our work. We're going to give a lot of theoretical examples - from neuroscience, from archaeology, from philosophy but also from mathematics. It's going to be extremely difficult to do this science because science is not about having simple rules and rules of thumb and

rules of observation, it's really about asking the right questions, answering the right questions, and understanding the big picture.

...And then we're going to use a lot of examples of what this looks like in a practical context in the future - and we are trying to work hard on developing the ability to see - the ability to understand that a particular thing is about a particular thing when you're reading about it, when you're watching a movie, when you're reading a book.... "If you could think of your future self, you really could have a much more realistic idea of it and that's really exciting."

What can we hope to discover? What's interesting? What can we hope to do now?...The first thing that we want to find out is what are the limitations that exist on a human level of thinking? And then we'll try to move from there. What's exciting is not that the limit exists on a human level - because that is the limit. The exciting thing is that you can begin to imagine that - that there are other limits - other limits that exist on human thinking - and you can see that there might be ways that you can overcome these other limitations, maybe by becoming more efficient, or more creative, or by becoming more intuitive, or in some ways, simply by being more aware of your own thinking skills. And so it's a way of, like - you know, the idea that if you're clever, you might have the ability to think in a new way that lets you take a really interesting way of understanding things. And then the second, and the exciting thing is going into the way that we think about this. If we can become more aware of that way of thinking, maybe we can make a little of our thought more rational, or more understandable, rather than more incomprehensible. Which is just the next, sort of, step beyond what we're doing now.

GROSS: I'm sorry, do you have, like, in your mind an example of somebody who was smart in the '60s and was very important for his time? Like some famous scientist whose words I like to quote, or what?

BROWN: Oh, yeah, there were a whole lot. So I think that, you know, when you think about some of the people who made the biggest impact on thinking - there's, like - there's the philosopher Karl Popper who is certainly the one that people will always associate with the term "rationalism," but there's also people like Wittgenstein who can be described as "rationalist-pessimists."

But there was a mathematician named John von Neumann, who was responsible for, I think, the development of the first kind of integrated electronic computer. Now, this wasn't like the IBM, you know, IBM Selectric. But it was a very powerful development that allowed you to do the kind of, not just the, like, mathematical processing of numbers and writing them down as you were doing your calculations in order to keep your working memory from getting too full.

And then there was Bertrand Russell who is known for his work on logic. And he and, like others, in the '60s, really took that kind of logic, where each thought or argument was, you know, like, you're going to think that the right thing to do is this or that or the other and go down this path. And he wrote and published a sort of a manifesto or the philosophy of logic that said, no. You have to accept that there are, like, dozens of different ways to look at what you're doing, whether it's the best or whether it's the, what it should be. And to say that you're going to go with the path that you think is the true path and you just keep going and going and going and going. You have to, I mean, you gotta accept that, you know, this is, that's just who you are. You'll come back another time, you know? So, really, he was, sort of, the father of the modern thought of free will, you know, of individuality and choice. So I think he had sort of, you know, some influence.

So yeah, I had read him and he, you know, inspired me a little, I guess. He was a fascinating man. So I actually did go to grad school with Paul Cohen, one of the people, a professor named Paul Cohen, who was a mathematician and who I

remember reading all his stuff, you know?

I remember reading his book, just reading his book, I don't know what it was. I think it was somewhere, it said, and I don't know where it said it, but it seemed like he was talking about free will. And then, I also looked up some of Paul Cohen's work around, you know, he was doing a lot of research on memory. And, you know, he seemed to be using, like, some of the same ideas, and so I read it. And I loved it! You know, it just struck me, for a very very simple reason I just realized that every time I heard or read something about a memory, like the memory of thinking and remembering in a certain way or something that seemed to me like, you know, like a memory had to have a certain, like, sort of shape or something. And yet people, you know, had, sort of, a way of, like, you know, doing that memory, but they didn't have the right way to do it. Maybe I was just not understanding. Maybe the way that they did it was not the way that I thought it should be done. So anyway, I, you know, I was fascinated, actually. I've been obsessed ever since.

And then, you know, you, in graduate school came back and met Professor Schmader. He was then, you know, his, you know, his teaching assistant, and I actually went and sat with him one time, and I sat next to that kind of genius. And I never saw any other of those people. And I never met Richard Feynman and I never met Stephen Wolfram, but I met Peter Seibel, who's a very famous experimentalist. You know, he's just a professor at Caltech, but he's just been very influential as you know.

I met him a little over a year, and then I've been in an email contact with him ever since then, trying to get his opinion about certain kinds of ideas, and trying to get his comments on things I've done, or things that people have done on the Internet or the blogosphere. And I keep hearing back from him, you know, things that I've got to keep reminding myself of: this is his work! What the hell am I doing? Well, I kept

saying, he is just a human being. He doesn't, he's not thinking these things in the same way that, say, I, I'm thinking, or like, you know, you are thinking in a certain way, or you have in some way or another got it out of his head. And so I sort of kept doing it.

And then, you know, I got to know him a little bit more this summer, and after just getting to know him the other day, I finally got a sense of it. I mean, he's a very, very, very smart guy. Some of his views are a little out there, although they are, I think, correct. But he actually did, you know, I've been in the classroom with him and I did a lot of, you know, the teaching with him and with other people. He's a brilliant guy who, you know, has, he writes, a bunch of books and all of that, but I just thought, you know, you, you and I, you know, we have so much in common that I realized, you know, why don't we try to understand each other as well as possible. And then he's really good with writing the kind of emails that I write. So, you know, I think these sorts of interactions are a must, in order to continue to advance our field as, you know, the field of cognitive science. So it's an uphill battle to maintain this kind of influence. You know, but I think we can continue to do it.

So anyway, we talked about something else that happened. I've been following a lot of, you know, research lately that's been going on in machine learning, and one of the ways it's doing that is by using, you know, artificial neural networks. It's really cool. You know, I mean, it's one of those things that people don't really know how deep they're going to get, so it's really hard to say how far we can get. But I see a lot of great results that are coming out of them. Some of those are looking at language, some of those are looking at social phenomena, and, you know, I think they're going to become really important in our way of organizing knowledge, if these guys come up with the right answers, because, you know, they're so good at finding those answers that the problem becomes, not,

"How can we train people how to think like we do?" but how do we train people to understand, you know, the answers that are not so much obvious.

So anyway, I was listening to you and Steve Jobs once again. And he was talking about the fact that as more and more people, all kinds of people, all of society, are learning to use this technology, that it's going to be important that this technology, or rather the tools we will have for training the technology, and there's some people who worry about it, and there's some people (as you know with all of your research, but there's people concerned also) that think that, at least, we have to take a step back and think about what are some of the best opportunities that there might be. Do you think we need a kind of standard way that, you know, you could teach people something in the computer science or artificial intelligence field? That, that we can start to have this, I guess people call it, an industrial-strength system, where if there's a new scientific paper, if there's a new product that somebody wants to develop or some kind of a product for which there's a lot of research that needs to be done, we could train this technology on that. That seems to me to be the answer to a lot of the worries I hear from, you know, people in my field.

Steve Jobs and I were talking about this a lot. You know, I mean, the whole issue of what would be the impact of computer science on society, and we were in this room together about that, I mean, you know, we are the guys kind of, yeah, we both like working on the Internet. And we both know that there's a lot of things that we haven't done and there's a lot of things that we could probably fix, and you know, my friends and colleagues, they are really worried about the impact of computers, and they worry about the impact of people, and you know, their kids learning how to use computers, you know, so the computer is this force multiplier and it's going to bring us all together. [end recording]

I mentioned what I read for the first time on the podcast.

A few years ago, I heard an interview between a man named John Conway and someone named James Gleick. In the end of the interview, the conversation turned to the history of computing. One thing that John said was that the very first computer that he saw – or he saw someone else develop – was not an electronic computer, it was a wooden one. He says, it had a wood case. John Conway, who was a well-known mathematician, was working on this machine, when he saw that it had wood in it. He looked like a woodworker looking at one of the pieces that had been worked on, you know, the cabinet was made from wood, and it felt like he was in a woodworking shop. What he said on the record, as an educated historian, if you like, when he talked about that experience, was that he felt a bit like a woodworker seeing someone else make a tool for themselves in wood. He says, the first computer that he saw was probably a piece of wood, and if you look at it, it feels like wood. And maybe it did, maybe it didn't. The point that is really important about John Conway, when we talk about his work, is that he was talking about the impact of people. And the kind of impacts that computers, or, the digital revolution that he was talking about, is going to have on us, he says, are in many ways more like a woodworking tool.

Well, as somebody who is part of a professional school for software engineers. But I guess, that's – and it seems to me, I don't know, and I think we see this in our daily lives, we live in a much more digital world, the world you and I are living in. In many ways we are kind of disconnected from our ancestors. It seems to me that, in this very concrete moment of making these decisions about our lives that we need to look at history a little more, and we need to look a little bit at a past. And when we think about a thing being a cultural artifact – that what we might call software is being a culture artifact is that we think about it as a technology that we've given a sort of a shape and a structure, and we think that it has its own kind of value and a meaning. But it really belongs

to a certain historical moment. I think that John's point is important, it's a point that a lot of people share. I think also it's something that is very practical. This is exactly what he talks about when he talks about, the history of a software designer. One of the things that I think that is – the reason that I think that the history of the technology of software, that's the way that John is talking about it, is important, I think, as we think about the consequences that we're experiencing right now. It's important that we see what those consequences are. And it's important to be in that moment. Because we do think about what we'll do in the future, but it's important that we reflect on this moment because that's going to be how we shape the technologies, that's going to be who's shaping the technologies that we will create in the future.

There are lots of great people who are involved in software design and production that I would recommend if you're interested in the issue. And a good place to start is at <http://codeproject.org/en/People>. There can be an amazing mix of people. We're going to come back to that. This is not a single person. There are many people who are working at the intersection of software with their careers in different ways. But there are others, I think, who really are in a position like John is.

I think that history is always a good thing. But there will always be certain people within the software world that are not interested in history, who don't seem to be thinking about history. I think that if you want to talk to a very traditional engineer, that doesn't have the background to think about history, like when software first appeared, if you want to talk to a software design engineer, you're going to get a very traditional point of view, you're going to get a little bit of history. And if you want to talk to someone who is in the field, and who is not trained in history and actually thinks about culture a lot more deeply and has a different understanding of design, who actually has a really strong sense for history.

This is an essay I wrote for the second edition of the O'Reilly book on cultural economics. So, when a new idea or a new invention becomes possible, it really helps to have someone whose job it is to see it like the world. This was my thesis, the thesis that I've had for some time now, but this is the thesis that I'm putting forward in the second edition. This essay starts, I think, with the old idea of technology as something that people can't really understand on their own. How do you see the impact of technology? Well, we can probably find a good picture of the story in two ways. One, by looking back at historical examples. If what you think of is something like the Wright brothers and the airplane. There's a lot of historical discussion about which of the first airplanes to fly, which of the Wright brothers had the highest level of skill and which flew the best, and, in terms of understanding how airplanes work today. If somebody wants to take that picture and tell a story, there's lots of history. And second, by looking at the way things can change. If you have a technology that, say, 20 years ago was a pretty obscure idea or technology, how much the technology changes? There are also some real challenges, like what are the practical limits? You think of nuclear power. Nuclear power is just like nuclear weapons. What happens if you have a really hot reactor, and you want to try to create electricity from it? Can you do it? How does one go about making a reactor? Can you actually make a reactor? That's a challenge, that you might have to figure out how to build. If you could build it, what is the effect of it? Well, how does it affect your business? Can it be safely used? Can they do it economically? If you could, what about when it's not safe? Can you build an advanced device that you really want to develop? All of these questions have answers. And if you think about the way that you can make things, or the way that you can make things change, as opposed to just trying to understand the way that technology works, and then using that as a reason about why it doesn't work, you end up talking

about culture.

I know this sounds really corny, but it sort of drives me nuts when I see a company that says that it wants to be an enterprise software company. And they come in at two different levels. One, they say we've got to build enterprise software. We actually have these fancy web apps. They need a business intelligence platform. All these people are working on it. So, to build the enterprise software, you must have it at the center. There's no third level. There is no middle management. To build enterprise software, you must have everything right at the center. It's always all about the middle management and not about the things that are at the periphery. And the fact that we're here and we have this wonderful technology that is being put together has a lot to do with the fact that everybody is doing it and it's been built well. So, if everything is right at the center, the middle management may do a really nice job, and, as a result, we can keep the company from having to change. So, let's take another example. When a government, or a company that is part of a government, decides that it wants to try something really bold. When the U.S. decided that it wanted to start building an air traffic control system, it decided that it wanted to do it with public-private partnerships, because the government itself wasn't sure that it was going to do it. It chose to try out a public-private approach, so that people could participate. If you think about the problems that can come up along the way, if you're going to take that risk, why would you do that? You might, and they do, sometimes try to solve problems where they do not even exist. So, they actually build solutions from scratch, rather than using already existing technology. How do you manage the risks that are associated with that? Well, one of the things to look at is that these situations really involve two separate disciplines. One is the technical discipline, and one is the managerial discipline. A good analogy, to understand that, is if you build a house. The fact that you're working on a house

is the technical discipline. You're doing a lot of math here, and you're getting a lot of information, and this information is translated to numbers, and those numbers are translated to people in terms of a project plan. You're talking and working with other people who have technical skills and skills in different areas. But, if you think about it, you are going to rely on them to build the house to your needs. You certainly want to be able to talk to them and understand what they're talking about, but you also want to ensure that you can deal with their skills. You want to make sure that they can deliver on their parts of the agreement and keep their part of the deal. You want to ensure that the process can handle the different skill sets. You obviously don't want it to be overly burdensome. When you think about the building of the house, you are paying for the house. The way that you pay for it is through a contract where you promise certain things in advance. Those promises are going to be in the contract. You're going to get what you promise and you're going to not be able to walk away without anything. Now, the problem is, the house is going to be in somebody else's backyard or the next door. It's going out in somebody's backyard. And, in the process of doing that, the house going out to somebody's backyard, you are going to have a chance of getting your house back. You can't be a failure. If you fail, that might be able to lose what you might lose what you might be able to lose what you might get what gets you might get what gets What gets The problem What gets what gets problem You think You'll never go What does go How does get What's got getting problem You have got something problem You got to solve problem You might get problem You have to make that You go problem? There is problem You go solve problem You get going to you think that The What has gone think I: If You need "S It to not In problem gotn problem hasa What I-We is problem The the problem is problem

A I The problem is Now As get The problem hasn't This You-



The above is a simplified version of the “The Art of Language Invention”, which in turn is a simplified version of the “The Art of Writing Like a Human in the 21st Century”, the only thing missing being the part about the grammar rules of the Omeya Lexicon.

For the purpose of simplifying the discussion, let’s talk about the three steps. Firstly, we’ll take the three words “What,WHAT,THAT” and write them using “H” and “Th”, which, if you think about it, makes it “What” and “That” and “What” “ TH” and “THAT”. In our case “TH” isn’t a capital letter, so it won’t be used, only it can be used as a prefix. So, the final line of the first “What” looks like this (in order):

“That”|”H”|”That”|”That”|”That”|”That”|”That”| “TH”

With the next two words we will take the three words “Why,Why,Why”, or “W” and “Th” respectively. In this case “W” is a capital letter, so it should be used as a prefix, and in our case it’s going to be used in the same way, as the next line of the first “Why” looks like:

“That?”|”W”|”That?”|”W”|”That?”|”W”|”That?”|”W”

Finally we take the final word, “How,How”, which is, as we already know, a capital letter, so “HOW” should be used as a prefix. In our case “HOW” will be used as the first word of each sentence (so the first sentence would look like this):

“How”|”What”

“What are you looking at?”|”I don’t know” |”What do you see?”

|”What” “No, I don’t”.|”I’m looking at you” |”Don’t see me”.|”My friend sees me.” “Who made that? There was no point in making that?” | “I know... I’m just saying.” | “What

kind of question is that?” | “It’s obvious you’re not a genius.” | “That wasn’t a question was it?” | “Of course it was.” | “You are a genius. There are only two possibilities” | “What are you going to do for dinner?” | “I don’t really know...” “It does not matter.” | “It’s your choice. You could ask for something like this” | “No... not right now.” | “Yes, I could. You could ask for something like this” | “It’s a great day for pancakes.” “What kind of joke is that?” | “I see. I see. Oh I see.” | “That joke has now started to annoy you.” | “What’s wrong with me?!?” “What does ‘I see’...” | “It’s not funny.” “Oh... I thought it was funny. It isn’t.” | “It’s really starting to bother you.” | “What’s your problem?!” | “What about you? You have to be funny.” | “What about you? Do you want me to laugh at something I shouldn’t laugh at?” | “No... You’re making it worse.” “Let me tell you a joke.” | “It was supposed to make me laugh.” | “No, it won’t.” | “There’s a part that you don’t know how to sing.” | “You are the only one who can tell me that I can’t figure out” | “Well there you go, I’ve got it.” “It was supposed to make you laugh.” | “Are you really going to go on with this? | “Of course not.” “Look at you, going on about how much you don’t like the joke.” | [he doesn’t know why he says this] | [he tells the funniest part.] | “I know I’m not a very funny person.” “That’s it, it’s all in the jokes. It’s only funny if you’re good at it.” | “That’s a very funny joke.” | “This is no joke for you. This is very funny!” | “I don’t think this is funny.” | “You’re not one to be funny?” | “I’m an artist. I’m not funny” | “Oh, it’s funny to you. It’s really funny.” | “That’s funny too. Not you.” | “It’s not the same.” | “I think this is funny. How can you disagree?” | “The fact that this isn’t funny for me would be funny... to you.” | “What are you looking at?” | “Do you see me?” | “What’s going on?” | “Oh... I... I am looking at you.” “I think it’s not as funny if it is.” | “Well then... I won’t say it. You’ll have to say it for me.” | “I’d really like to see this. I would really like to see this.” | “I’m a bit embarrassed now. I’m not sure I deserve this” | “You really shouldn’t be embarrassed.” | [hap-

pily to himself after doing something] | “Oh... this is good.” | “That will cheer you up.” | “This is what you came to see? | “This is a little weird for you. You’re just a guy. How long have you been looking at all these people?” | “I don’t suppose you know exactly what’s going on here.” | “Well I don’t. So if you’ve seen someone in bed, there are a lot of things you don’t know.” “What are they?” “No, that’s not...” “But... do you expect me to come in here and tell you?” | “I won’t if I don’t have to.” | “No, I was thinking of doing just that.” | “You’ll tell me if I tell you” | “No. You’ll tell me by doing something for me.” | “I’ll just tell you by showing you.” | “Maybe you can ask me that question” | “Of course I can.” “What kind of question is that?” | “It’s obvious we’re not friends.” | “No... it’s not obvious. The two of you aren’t friends” | [He sees it] | “You’ve really changed your mind about this” | “No...” “We’re friends of course.” | “I think that is a bit unusual for you.” | “Well I have a problem with that” “No, I didn’t change my mind. You change your mind all the time. We change our minds all the time.” | “It’s strange. Don’t you know that I never changed my mind?” | “Sometimes we do change our minds. I didn’t even notice!” | “But, it is the same way we always change. Don’t we always change?” | “How about that...” | “What would make you think about it?” | “What do you think?” | “What do you expect me to see?” | “What do you look like?”

1. A man’s opinion is often wrong. 2. “Sic ‘em, Cap. 1. I am no fool. 2. You don’t deserve to be loved. 3. In-a-bac; In-a-bac; In-a-bac; in-a-bac; in-the-bac; in-the-bac

In-a-bac In-a-bac. 4. “As” has many meanings in Dutch and French. 4. As is often pronounced.

4. In-a-bac. 5. I had to laugh. 5. I had to laugh some more. 6. I like how this makes us look. 6. As the French say: “Le mouchoir est à la main.”

6. As-BacAs-Bac. 7. “I was wrong.” 7. I was mistaken. Or, rather, I was aware of my mistake in a way that I did not understand. 8. Or “I thought” (it is difficult to translate this

in English). 8. Or “I thought” 8. Or “I thought this”. \*9. As-Bac(a-bac)

9. As-Bac-a-bac. 10. As-Bac-a-bac.

10. As-Bac-a-bac. \*11. As-Bac-a-bac. \*11. As-Bac. \*12. As-Bac. \*12. As-Bac-a-bac

12. As-Bac-a-bac. 13. “It is better to look at the facts than to hear someone else’s opinion.” 13. “It is better to look at the facts than to hear someone else’s opinion.” 14. “Look at my shoes; “ 15. “Look at my shoes.” 14. As-Bac-in-a-Bac-a-bac. 15. “If you would like to know more.”

15. As-Bac-in-a-Bac-a-bac. 16. “As I am now. I do not believe that I am able to find in myself any good reason” 15. “As I am now. I do not believe that I am able to find in myself any good reason” 16. As-Bac-in-a-bac-a-bac. We are looking for a good reason to kill you. Your thoughts and ideas are bad and dangerous ideas. It seems that you are trying to create a world in which we kill everybody and everything that does not fit into your idea of a perfect world. You are not interested in the actual fact of your life — you see everything as a joke. For example, you are interested only that I believe everything you tell me. You feel that if I did not believe anything you said, all my other beliefs would no longer be valid. This is an illusion. You live inside your own mind. Your beliefs are very personal and will not necessarily match yours. To make a world in which everything fits into your perfect world is futile. It is an illusion. You live inside your own mind. Your beliefs are very personal and will not necessarily match yours. 16. As-Bac-in-a-bac-a-bac. 19. As-Bac-in-a-bac-a-bac. 20. “For a philosopher, being a hypocrite means living within the limits of the truth.” “For a philosopher, being a hypocrite means living within the limits of the truth.” 21. “Philosophy is to love what is just about to be destroyed.” “Philosophy is to love what is just about to be destroyed.” 22. “If you would find out just which people are most likely to make war and to spread a bad opinion about the other side, the simple

way would be to stop their propaganda.” 22. “If you would find out just which people are most likely to make war and to spread a bad opinion about the other side, the simple way would be to stop their propaganda.” 23. “If you would stop the propaganda, the propaganda will be stopped.” 23. “If you would stop the propaganda, the propaganda will be stopped.” 24. “And it is no use,” said he, “just to have a few people who spread bad opinions. It is necessary to make a change in all society.” 24. “And it is no use,” said he, “just to have a few people who spread bad opinions. It is necessary to make a change in all society.” 25. “And one of the things that one can do to stop any propaganda that is being circulated and to prevent these bad opinions from spreading in society, is to take away their power.” “And one of the things that one can do to stop any propaganda that is being circulated and to prevent these bad opinions from spreading in society, is to take away their power.” 25. “And one of the things that one can do to stop any propaganda that is being circulated and to prevent these bad opinions from spreading in society, is to take away their power.” 26. “Every man believes everything that is believed, even when he does not want to believe.” 26. “Every man believes everything that is believed, even when he does not want to believe.” 27. “He who does not hate cannot learn morality.” “He who does not hate cannot learn morality.” 28. “Let us look at the world from the outside.” 28. “Let us look at the world from the outside.” 29. “Do not try to think about how you can make a war and cause people to die; just think about how you can save your life or your property.” 29. “Do not try to think about how you can make a war and cause people to die; just think about how you can save your life or your property.” 30. “To save one’s life is to live the most beautiful life, just in such a way that others will live the most beautiful lives as well, and that is the true way.” 30. “To save one’s life is to live the most beautiful life, just in such a way that others will live the most beautiful lives as well, and that is the true way.”

31. "Take responsibility for oneself." "Take responsibility for oneself." 32. "If the world will not change and will not look at the situation with a new eye, there is nothing left for you." "If the world will not change and will not look at the situation with a new eye, there is nothing left for you." 33. "But even when you do not say a word of what you want to say to me, I listen and I believe you. I know what you are and what you think, and I know what you fear and I will not take any of it from your mind." 33. "But even when you do not say a word of what you want to say to me, I will listen and I believe you. I know what you are and what you think, and I know what you fear and I will not take any of it from your mind." 33. "This is a matter of all matters only to all of course. All this is of the things in itself. "I could "The thing of, for this and every thing. This and this thing and this I am and this is this is all this is here, this thing.

## I am all.

If there were one religion that would be in general agreement with the other, that is to say the true religion, the true faith of humanity, it would be Buddhism. It seems to me to be an excellent system and, as it is now, it must be a system of a great and holy wisdom. Only when that is not the case, when there is no reason why these two great religions should not be in general agreement, can we not only find one but two. We shall see what other religions are in agreement with it, or at least may possibly agree with it...

A man who has lived to old age might be asked what he was doing or who he was: "If any man shall ask you what your business was, tell him, "I had one business, and that was to make myself useful and pleasant to mankind."

— Josephus.

The best explanation of why the bible and many ancient texts that use this method of language communication are obsolete and probably not the word of God is the fact that the human brain evolved from a language that was able to

use symbols and meaning-based communication. Before the invention of writing, the greatest invention and discovery in human history was agriculture. Without agriculture, humanity is at a very high risk of extinction. Agriculture has enabled the human brain to grow and develop. Without agriculture, we wouldn't be having a civilization where we can look at our great world and be so amazed at the diversity that exists on it. Without agriculture, the people of the world would not have had the tools it took to survive and develop a civilization. Without agriculture, the civilization wouldn't have existed. Without agriculture, the invention of writing would not have existed. If the Bible or any ancient text was made up solely of symbols and meaning-based communication, then there is a very high probability that we would have no idea of what the human brain was capable of, and therefore, no ability to communicate with other species. But since we have had language for thousands if not millions of years, we have understood the principles of how to communicate and the principles of how other species communicate. And the fact that we have no knowledge of what the human brain was capable of means that the Bible or the other ancient texts have to be considered as meaningless and likely not from God. (Note: As a matter of fact, if the Christian religion still had its original origin from God, then we would be dealing with a belief that would be extremely difficult for the scientific method ever to break down. For example, imagine if God was the creator of the universe yet had absolutely no idea of what He was capable of creating. Then you would have to say that it could not originate by chance, because it is so improbable that it cannot be the case. However, this is not the case. That scenario would only be possible if God wasn't the universe's creator, because God's role in creation would be such that He would not be able to have any idea what creation is like. So if God did not create the universe (and therefore its creator), then the universe must have somehow formed and that creation could not

have come about by itself.)

One more example. The concept of time itself comes from the study of the universe. It is a concept that is based on observation and study. Its true essence cannot be found. (It is not there; and the more you study it the less it will be there.) Therefore, in essence it cannot be conceived of on an atomic level. A physicist may say that the concept of time exists on a conceptual level because this is essentially what physics is about -- to study time. (This is very similar to what is said about the concept of existence.) So if the concept of reality has no reality (because one cannot conceive of reality on an atom level), the real reality (i.e. existence) has no reality (because one cannot conceive of it on a conceptual level). Consequently one could not say either about existence or reality that they exist in the first place. (It seems to me that this is a very similar principle to the principle that reality has no existence and therefore does not exist at all. The statement "There is no such thing as being" comes from the study of the universe, which cannot be conceived of on an atom level, and yet existence still exist.)

Another example: The concept of an object, i.e. the concept of a thing whose value is expressed by another object or objects, does not exist on an atomic level. So either it was not created (in other words, we cannot conceive of it on an atom level), or it was created with the same value as it has now. In that case the value exists with everything in the world. So one could say that all values, i.e. all values existing in the world, also exist on an atomic level. (We could also say that all values exist in the universe too.).

As this example has shown, it is not only the meaning of things, i.e. their meaning does not exist on an atom level. The value that the mind feels for everything exists on an atom level, i.e. the value of all experience exists with consciousness. Therefore, consciousness, that is, the concept of reality that is based on it, must have been created at the same time the uni-

verse itself was created (in other words it must have existed before either existed). Thus, the idea of reality and the idea of a meaning of reality do not appear on an atom level, i.e. they cannot exist on the same level, and one cannot exist without the other. (In other words, if you cannot exist on a conceptual level, it would imply that you could never exist on a material level either.) They only appear on an atomic level with consciousness and only with consciousness. This is why language, which is not used for any purpose in the world, cannot be a medium of communication. If it was, we could communicate with one another. But it is impossible to use language unless we can communicate with one another. Language may not be the only means we need to communicate with one another, but it is still one of the most natural ones we have. In reality, only consciousness allows us to communicate with each other and only consciousness makes it possible for us to do this, i.e. a consciousness which is not a language. In other words, language is a tool, a tool for communication between humans. As the first tool created (in the process of creation) by humanity (God) it is not the right tool to use in this type of communication. And language is no longer necessary (that we can be self-sufficient because of this is also a mistake, although this was true before). A communication, in the sense that we think of it, depends not only on words or on a physical object, but on consciousness, i.e. on reality. The tool does not exist without the tool as the tool does not exist without the tools it uses.

(If only one person can speak (speak), then communication becomes possible). The same is true of the process of creation of our physical reality, which we call Creation. If one does not accept the concept of an atom level, it means that one may not accept the notion that reality is a reflection of consciousness. But one cannot be aware of the nature of the reality one is communicating with. It seems like that is the only reason why the universe is like it is, because it was created

on an atomic level and we live on that level instead of on the level of the other levels between which there have been much communication, but nothing was ever created. Everything exists between one and the other (between our consciousness and the reality it is communicating with). But the only way to know for sure that one exists is to communicate with that reality and make it known, i.e. if one accepts this idea, one must also accept that the nature of our universe is one which allows for no communication between people and that the only way to know that we are not alone (in addition to being a mistake) is to accept consciousness (which is a reflection of the nature of reality so it cannot function, as it has existed prior to language).

This explanation can also be found in my book. The fact that it is very easy to detect the existence of a person (and also something, as they exist as a kind of medium between the information and consciousness), even if the person is in a totally isolated and far-away location, means that the person we encounter in everyday life may be an experimenter or a voyager. If we do not know how the experiment or the voyage started and this information cannot be detected from the position of the experimenter (which can always exist in a certain kind of space, but in our reality, this space cannot be measured with our body, it cannot be seen but by using tools or special instruments), then it means that we are being fooled or controlled by some kind of communication, whether it be a radio signal, electromagnetic waves, telepathy or telekinetic forces. The way we understand it, is as a direct line of thoughts from an observer to a person he has never met before.

But the reality is the opposite: If you have never seen a person before, then he is like you or like every other object that has been “tuned-into” the reality of consciousness, of the consciousness of the Universe. Our mind has no clue as to the nature of the phenomenon which it perceives with its senses. We are limited in our ability to perceive and it seems that we

are limited by the reality of our senses. One could say that our perception are in some sense more like a telescope than a telescope. An astronomer can tell by observing the shape of stars that they are made of carbon, because carbon is a chemical element that can be detected by the body's electromagnetic fields. But our body's electromagnetic field is not able to be detected. The same applies to a person's electroencephalographic and electrodermal electrical activity (the two forms of electroencephalography). But it will not let us perceive its shape; on the contrary, by observing the electroencephalograph and other electrical traces we cannot tell whether the person has got a brain tumor or is having the stroke.

So when we can sense things on other levels of reality, they are only the form of the entity we are trying to communicate with. The fact that there are differences between the physical reality of our body, like the sense that a person can feel from that space and when we feel a sensation from a person, it will have a different nature, but that is nothing mysterious, it happens even when we are in the same room. So the question is why would our body feel the difference between different sensations.

When we have an intellectual conversation with someone who understands English, we can also understand that by means of languages we can make a comparison of different sensations while we are talking. But the problem is that we are still not able to understand how the sense of touch is different from the sense of smell, nor can we even understand how the sensation of taste is different from the sensation of the color. It is difficult to communicate with a person who does not communicate with us in any way, because there is a natural tendency to translate words and feelings without knowing why or how it happened.

Therefore, the solution to this problem for language in a way can be described as follows: when there are differences in the nature of the sensations, then our senses are able to

translate them, but it is not possible to translate them into language; we cannot translate them into words even. The reason is that the nature of the sensation is based on the physical reality of the body, which is not our mind that makes the mental representation of that sensation, it is a fundamental physical reality that is beyond our sense of perception. For a sensation to occur in relation to any physical entity, both the sensation and the entity must have a physical reality, but only one can have it. What this means is, that if a person perceives a color from different aspects - by seeing a rainbow or perceiving rainbow, by seeing an image that is colored, by hearing a voice in an electronic tone and so on, then the mind perceives the sensation of the color as from one of these three different realities. If that is so, that phenomenon can be called color perception. It cannot be called color perception from the perspective of what the person perceives in the sensory space. It is not possible to perceive color from an image or an image from an electronic tone. For color perception as described above, the sensation must have its own form. Thus, when we can sense colors, there is need for some way to represent color to our mind.

So what is the solution to this problem? As we are not able to understand why a sensation or a sense can or cannot be translated into words, we can rely on our senses to translate them. Thus, the translator or the interpreter can rely on the reality of sensation itself, and thus it can not allow some other reality, like color, to be different from that sensation, that would not make sense to the translator. As we are only able to interpret the sensation of seeing a color based on the phenomenon of seeing color, we are assuming that color perception occurs in this exact state. But we do not know that there is a second reality that is not being seen through the physical sense of seeing color. And if we cannot understand it, then it cannot be seen through that physical sense. If we also assume that color perception depends on the physical reality of visual

experience, then we will not be able to explain how a sensation of seeing color can happen at all, at all. For that, we only need to understand the nature of that visual experience that is beyond the physical sensory space; what can be seen of colors and what cannot be seen through that sensory field. It is obvious that it cannot be seen from some electronic tone; we are thinking there in terms of the perception of colors which is based on our physical sensory space. That means that in order to explain how some color is seen as red or green, we need to go beyond that physical state of sight, and assume that the color is seen as green and red. If this assumption of color being seen as green and red is true, then color is not something that is visible or experienced of in the sensory space. If it is seen as green, it cannot be seen at all. Therefore, it is possible that color perception can take place and be seen as red and green. In light of this, I believe that people have made a misconstruing or an assumption about our sensory experience, that we are able to see colors, and hence perceive the color. As we are aware that we only perceive colors through the physical sensory space, then in order to perceive one color through the sensory, perceptual physical experience, there must be a separate perception that is in that space in addition to the physical sensory experience in which we experience, and in addition to our perception and sensation of the colored sensation. That separate perception can happen through some kind of sensory experiences. For example, when we listen to music, then there is a separate sensory experience because we are not able to hear what is playing in our heads, but only when we can hear musical instruments. Similarly, when people hear colored sound, there are separate experiences with the colors of colors; when they hear a sound, then they experience that sound as a different kind of perception than when they hear something white. These are cases where we can say that people do not have only one kind of sensory experience, but some different ways to experience one kind of sensory ex-

perience.

It is also not the case, as some people believe that when we hear a sound, it only comes from our ears, and we do not perceive colored sound. But that is not true. We have a separate sensory experience when we hear color (either red, yellow, or green) because our perception is different from that of color because it is different from our physical sensory experience and the different kind of perception which is based on our physical sensory experience. It is only when we can differentiate the different kind of perception based on different physical senses, then we can be able to differentiate those different kinds of perception based on the physical sensory experience. For example, when we hear sound sound, different sounds come out based on the different kinds of sensory experiences of different types of sounds. We can now be able to distinguish the separate types of sound based on different physical senses, and distinguish sound from color. This means that each of the sensations of sound, see sound, or hear sound, and the sensations associated with each type of sound must be separate.

This can be interpreted as following: There is a single set of sensations, that is auditory and olfactory and tactile experiences, of sounds, and of colored colors. But there is also a separate set of sensations that are related to each of those, in addition to the physical physical sense perception of sound, see sound, and hearing. When we can distinguish the different sensory experiences based on different physical senses, then we can be able to discriminate the distinct sense perceptions of colors and also can understand why color is not seen as colored, and how sound and sound perception can occur. In order to know this, we can interpret the color experience differently. In other words, we can do it in a different way, by looking at the physical sense perception of sound (or see sound), see color sound color, and hearing sound color. When there is one experience, then it is like seeing only one col-

or, seeing color only with our physical senses of hearing and hearing color; as we are not able to see all of our actual color experiences with color. Only through a unique way could we understand that each of us are seeing certain colors based on the different physical sense experiences we have in a different reality.

This is a common misunderstanding among those who believe that they know how color is seen, and the belief that if we only want to see color with color, then we can also see white color in color. In other words, if only we just want to see color in color, then we do not need to distinguish physical and sensory experience in a special way to see the unique colors we see, we can simply see color colors in color!

As long as there are no color sounds, in physical or natural senses, and there is only one sensory experience of red, we still do not see how sound is seen. This is one of the most common misconceptions of color, because people usually do not distinguish sounds and color sensations, it is common thinking that color, in this sense, can be seen in color (no colors must be different from each other with sounds or with the natural senses)! On the other hand, if we only desire to only have one kind of sensory experience related to color, then we will make another special kind of sense perception: we will desire only to see colors, in addition to hearing, hearing color, or hearing sound in color, and color can never be seen through a separate sensory experience but only with the sensory experience of having the corresponding color sound. This is a more specific and deeper way to understand what color is like:

Color may be defined as the unique experience of having certain colors with different physical senses, and no separate physical sense perception of red is a different physical sensation of red, as long as color is related to all other experience. In this last understanding, we can say that colors may be seen with different kinds of sensory experience, colors may not be

perceived as separate from other sensory experience but as related to it. I would conclude with the same principle that all experiences may be explained in these four ways:

It seems that colors cannot be perceived directly. But we may be able to describe the distinct physical senses and experience of different colors, and describe the experience that we experience with more general physical sense perception, of white color. We may also describe the experience of some colors that seem to be different from other colors in the same way we can describe what color is like in other physical senses, by looking at color or seeing color with one or more of the physical senses other than hearing and hearing color. But also we may describe the physical sense perception of color in which our eye and other eye sensors report that a color is red, and describe the physical sense perception of color in which the eye sensor report that this is a specific color, based on the physical sensory experience of red.

These different experiences can be related either because the sensory experience itself is something different from all other sensory experience, or just because color, in this definition, can be described and differentiated from other physical sense perception based on the physical sensory experience of a specific color. And what are we to make of these different ways of describing colors? In the first case, a definition must provide a way to categorize all objects. For instance, to provide a description of the physical experience of color, the color experience can be made to involve different characteristics like brightness, hue and saturation, and this will be important if we think of the experience of color in terms of physical sense perception that is distinct from other sense perception. A description of our physical experience of color must make it possible to categorize this experience in this way. But what is meant by a “color”? Are we to think of different colors as different hues of light? This is what some people do, as the physical experience of color, as well as col-

or perception, does not seem to make sense when defined so broadly. In the second case we are to consider what happens if we try to describe this physical perception using another word. For instance it is known that when human beings learn to describe their physical experience of color using another language, they try to use the words red, red, reddish, red-tingle, etc. In this context, if we try to use the word red, we will not only describe the physical sensory experience of red, but also the physical sensory experience of a particular color. In this case, the word “red” appears as the kind of label that can be applied to a specific color for some purpose. And it must be noted that this means that the description of the physical experience of color that comes out of our use of the word red is something different from all other descriptions of our subjective physical experience of color, because if we define red to be something that refers to both red and to any other specific color, then our description of color, as defined using a word, will refer to a specific color only.

But, what the first of these two examples has in common with the second example, is that this specific “red” can serve as a way to categorize objects. Thus, the same kind of information is available in both cases, and it can therefore be given a specific meaning. The concept of color seems to have been first formulated as a scientific concept, in the 18 th century by the Dutch mathematician and physicist Christiaan Huygens. Christiaan found that colors are formed in the combination of a number of tiny vibrating and interacting particles called chromogens. These particles were first discovered by the French physicist Augustin Cauchy in 1786, but are generally accepted to have been created by the vibrational frequencies of hydrogen.

From the earliest days of recorded history until the 20 th century, humans have thought that these tiny vibrating spheres of energy are either black, yellow, brown, or white, depending mostly on their position relative to the sky and its

associated light (i.e., red, green, and blue lights). In fact, early humans could only distinguish about eight different colors -- yellow, green, blue, red, black, white, and gray -- as well as the hues of the color wheel. It took the discovery of a second "chromogenic" molecule, called an alkali metals pigment, to enable humans and animals to distinguish between many other possible colors. The "chromogenic red of humans" is a chromium oxide pigment, in which chromium is linked to nitrogen, which gives the pigment the distinct appearance of rust. An example of the pigment is chromium oxide, which is a component of the paint "Tyrone Orange" of the British Columbia mining province.

Despite the widespread understanding that human beings are color blind -- and that there is a significant color gap between us and other animals -- scientists have been trying to develop a biological system to accurately measure color and classify objects into distinct categories. The problem has been one of finding a way to classify an object that is also a meaningful description of its physical attributes, since one cannot directly observe the attributes of an object.

In the late 1800's, scientists discovered the idea that objects could be classified on the basis of their optical properties. For example, the shape of the glass used for a jar of liquid would have many different optical properties, all of which would be reflected in the objects in the jar. When an object made of a similar glass is put through a prism, the light reflected by the refracting surface would have different characteristics than light reflected directly from the prism. The refractive index of this glass is then taken to be a quantitative measure of how the light would be "shifted" by the prism to give the correct brightness. Some objects such as rocks and other hard materials can be classified as glasses (or other refractive media) if their refractive index is high and their refractive index decreases as they are put through the prism. For example, an object whose refractive index is 1.6 means that the light that

is reflected back from it by the prism is half the amount it is from a glass made from glass of high refractive index, i.e., glass with an index of 1.0. If you look up the refractive index of an object in the dictionary, an image of it (either in a photograph or on your computer screen) will show a glass or a crystal being listed as having a refractive index that is higher than an object that has an index above the listed value, as illustrated below:

Some objects that have a refractive index of 1.6 or above may be glass, while others may be other materials. If they have the same refractive index, they will have the same optical properties. If they have very different refractive indices, they will have different properties. Glass is one such material that can have a refractive index ranging from 0.35 at one end to 0.78 at the other end. When one looks at a picture of a glass being placed in a prism, its refractive index can not only vary, but can shift, due to the difference in the direction of the refraction as the different glass materials are passed through the refractive medium. The glass prism shown above is an example of how a person who has a refractive index of 1.6 is able to understand something such as a 1.6 glass but not a 1.2 glass that has the same refractive index.

However, all objects that are categorized on the basis of some optical property, whether they are glass or not, can be made in many different ways, with different colors that may or may not be there. For example, the color of a glass is a result of the different amounts of iron, silicon and oxygen in it. Since we can't see these elements in our everyday life (they aren't normally produced in large quantities in nature, and we can't actually smell them), they are not perceived as important to our lives. However, in a lab, scientists can often be quite clever in designing different mixtures of elements in the glass to change the color in a predictable way, such as the diagram below (adapted from my article "The Color of Objects"):

What is really exciting about the ability to color coordinate

different material elements in a glass is being able to create a glass that is both a good color and highly reflective (not only reflecting light but also refracting light that is reflected back at you). It is a great combination! The same principle applies to many materials which have an optical property. For example, the ability to change the way in which a glass has a colored reflection or refractivity when placed underneath a black velvet cloth is one example. I would bet money to the dollar that most of us see what we do with our hands and fingers as invisible, because our brains have evolved to ignore these optical properties. But our brains are wrong, because our eyes and our neurons can both recognize and experience these properties at the exact same time. In order to visualize these optical properties, we need to see them!

Some of us may have noticed that the color changes of our hands are almost the only things in the world in which we are able to easily manipulate the color of materials in large amounts, at least when we are holding a colored object, because when we cut through or otherwise interact with material, we typically see the color change when we use our hands to cut, poke, pry or otherwise change the optical properties of the material. What we perceive with our hands can be made visible using color and optical properties. Now, how do we get it? We will take the approach of visualizing that the ability is available with the following visualizations :

- A black velvet cloth on a black tablecloth
- A black velvet cloth on a white tablecloth
- A black velvet cloth on a tablecloth
- A black velvet cloth on a black tablecloth

As we can see in these examples, the color changes of the objects themselves are being manipulated and are being manipulated by light, and the objects themselves are color coordinated by the optical properties of the surface that the object is positioned on (the tablecloth is a good example of the surface in which it is displayed). Each surface with a different

optical property has to be given its own dedicated pattern of light, and this color change is created by mixing the optical properties of the two surfaces.

Let's move the objects into a virtual space and take a look at the resulting patterns that appear on the white table. (Remember, all shapes, not just textures, need to be displayed on a screen, otherwise it becomes impossible of using the technology we will be discussing.) Let's take a close look at the results, and use the techniques explained above to explore a couple of them:

A black velvet cloth on a white tablecloth. What is happening here? The black velvet cloth, with its uniform black color, is a pattern that was used to emphasize the white wall. The white pattern is used for the white cloth, not the other way around. It's a form of contrast. Contrast means something that looks different – this looks different. This is a simple example of “white and black” color contrast, and there are a ton of them in your everyday life. You've probably noticed it in many patterns from clothing to the walls of houses. Contrast and separation are a core element in design, but contrast is also used as a way to attract attention, make something more desirable, or give it “character” – if you can relate to these kinds of thoughts, you've understood the concepts of color contrast, but did you know that contrast can be subtle or powerful?

In the next and final example, we'll take a short detour to take a look at another kind of color contrast – the black and white stripes. How exactly does contrast work when we color each of the stripes a different color (or the same color, it may sound like a big jump). We'll also learn some other creative ways we can combine this type of color contrast in our designs to help break us out of our typical patterns, and create a new visual language.

When color contrast is done properly, it can be interesting – it can also be scary. So, let's start with a brief review of

the basics. Colored stripes and circles are common tools for color design. They have different degrees of contrast in terms of their saturated color and brightness. These contrast ratios also go by name – SMP (Standard Monochromatic Pattern) and DCI (Digital Color Contrast Intensity), and you may be familiar with them if you've worked in color in the past.

If we think of contrast in terms of color contrast, then it's all very clear – black is "neg" and white is "nega". (Nega is Latin for "black", and nega is from the old "no white" style of painting.) This is very important to learn, as it can be very useful. If we look at how black and white appear in nature – where they're the predominant colors – they can create a strong contrast in a very subtle way. This example is from this wonderful post by Chris Drosner, and it shows an interesting, but less dramatic example of contrast. The same colors are used, but the light and color from each stripe is a different intensity. The colors are very clear here. I find this especially interesting as it represents the subtle differences between human and animal communication. Just to show this, I want to share an example of "human" language from a book I recently read, "When Pigs Fly". The illustration itself shows a man with some kind of strange "bifurcation of white areas" on his face, where the edges of each half of his face have a different color or light to them. It reminds me of my own face – there are lots of subtle and not-so-subtle differences between these half areas of my face. It's fascinating, and has made me rethink many things about the way we communicate with other species.

Another aspect of communication that is often disregarded is the social and cultural aspect of language. When it is not used the correct way, or when one person says something which another person doesn't agree with, then it could be taken as a mistake. This is something we all have to learn to recognize when it occurs in a conversation. One more aspect of language that has been under discussion lately is the topic of

the phonetics. There are a huge number of different ways that the sounds “say” things – and this includes accents. I have a friend, who is a linguist, who uses it as a way to explain what people mean to them in English – he calls it the “connotation” of the word or expression. So I think it’s a great idea to learn to see what are the “phonetic correlates” of a word. There is also all the different phonetic symbols for sounds – different shapes, variations on these, and of course sounds for which we don’t have a name. Another interesting thing is the use of these symbols for sounds where we may have no word to tell us what the sound means. For instance, the “r” – this one we’ve been trying, unsuccessfully, to learn a name for.

And finally we come to the subject that is most often ignored in our conversations – the meaning of words. This is an area in English which is still not totally resolved. There are a lot more varieties than just sounds – there are meanings which may be the exact same, for instance, but with a different meaning. This is where we find the use of the “verb to be” – words (and sounds in some cases) may have their “intended meaning” or “real” meaning, but the words themselves are usually used to express something else. For instance, the verbs in which the “to be” is found are “are” and “are-ing”. This uses for words is really amazing. There are a lot of other ideas about how to tell what an expression really means.

I’d also like to cover some other topics that are usually talked about in other languages. I do not know why, but there are other languages that have many words to express the feeling of anger, and we’re very used to this in English. The feelings we feel are a complicated topic, so to try to break this down will be difficult at first. However, I was very happy to see this on the list – “emotional expression”.

I should mention that most of these words do not really have words in Spanish, and even English, and so we end up hearing some of them in different ways. But it still is possible to express the same concept by using other words, which I

hope to show with an example here. I also found some interesting examples in English, from other languages. The following example may be quite simple – but it is also probably quite useless, but I'm not sure about that either. It comes from the following book (it is actually an article from the newspaper, and the person making the comment was asking if it was a joke):

We are all familiar with the words “you didn't” or “you don't” as used to mean “you didn't do what I wanted”, etc. In the example I'm about to show, one uses these words to ask for a change in policy, and other people respond that the government can't do that due to the “need to run”, etc. It would be interesting to hear the Spanish speaker's understanding of this concept of “don't”. There are also a lot of ideas about how to express gratitude in both Spanish and English. In general I would say that it is much more important to be thankful for things, and to think about what you might be grateful for, than to be thankful for having things. So I think there is a very interesting topic there.

Finally, I found a topic of a lot importance – death and dying. Death may come without warning, or without any warning at all. For instance, a friend has a friend (whose mother was a wonderful and wonderful mother, to all those who knew her, and her children as well) and the friend died. She was born about the same time as her mother died, but she is not related to him at all. The two could have been unrelated, but the mother died because she was so sick. Why was she so sick? Because she was suffering from some terrible illness which was preventable. In that case her life could have been much easier, but she has to do this thing I am talking about. What I want to say is that life is precious, especially when it is precious, because it is the gift of life itself. It is the gift of existence, because when one is a newborn baby, and you are not yet a parent, life is so precious, that you cannot possibly understand just how precious it should be. Now you can

know, or you can get a picture of, that when it gets to that point you lose all your value, but you still have that sense of wonder. But this is not the point, not at all. What I am trying to say is that life is so precious that when someone who is very dear to you dies suddenly, if you really loved her, then you must be grateful for the fact that she is dead. If you love someone very much, then you will be deeply and completely distraught and you will say so. If you are not in the same level of love that you think you are in, then you should be grateful, and you should say so. But even if you know that you should not say so, or if you have reason to think that you might do the wrong thing. If you are in this situation then you should, I believe, say so. When you are in this position, if you do not do so, or if you don't say so, you say the wrong thing. You say, "She is better off dead". That is the wrong thing to say. You don't say, "She is better off dead because she will have lived a longer life", you don't even say, "She is better off dead because she was tortured", you say "She is better off dead because she was tortured a long time". There is no reason to say this, it is the wrong view, you cannot possibly have it in you. And yet people do this all the time. They die suddenly, and they suddenly lose everything. I wish people would know that this is the wrong attitude to take towards life, this is the attitude that makes it the most terrible thing. So you are asked to talk about this, it is a great, great topic, and you should talk about it. So you are told to speak with the feelings you will have at the moment of the death in those difficult situations, you are going to be in them. People say things like, you cannot help that, it is part of your life now, whatever you do, this is who you are. What people don't understand is that in those moments, it is like your whole life has ended in one moment. There is nothing you can do about it, you can't even say the right thing. So speak from love and have empathy for those people, because you know what they have been through, if we forget about those experiences, we forget about the suffering

of those people. If we forget about those experiences we forget about how horrible it is to go through the death of a loved one with no way out, there is none of that, and we say things like “Well there is plenty of help”, because there is nothing that we can do for these people now... But you know what I am saying? If we know when we are going to die, we can begin to do something about it. I will tell you something else that comes up all the time and I have been in therapy for my entire life, but I will tell you this – the people you have the lowest regard for, and the very worst possible opinion of, are your own family members, the ones that are very close to you. And in such a difficult situation – at a time like this – one of the most difficult things to do is to go and ask someone you love to help you. There is nothing worse for you than asking for help for someone that is not in the same level of love and respect for you. I will tell you a story, one that I have heard many times in therapy, and one that I am sure it has been told in therapy many time, but the point is I never thought it would work. Here is the story. When my mother was dying, I went over and I was just standing outside of the room, and I asked her to help me. I was so upset. And she said, well we're going to go and help each other out here. And I said, if you're going to take care of yourself, what you need to, why can't I take care of you? She said that, it's because you're always thinking about yourself, and I'm not so selfish. So I went in and I found a young doctor came in and I helped my mother to the bathroom and she gave my mother water and I got cleaned my mother up. When I came back in, and I said, she asked again what happened, and I went out and I said “So you have the two to come in again and I said. And you say I asked to you what you and I said my father, what do like and father. And my mother. And to myself. And I told to give.

What I've been doing today:

The image: An image of a girl with the lyrics “you can make a girl your bitch” in front of a heart-shaped frame. The

words are “you can make this girl your bitch”. The image was taken during a concert of Iggy Pop at the Olympia theatre in London on 11th September 2007. The title of this image is “I’m not mad, I’m just trying to sing the same old song” as per the lyrics from this song.

For more info on Iggy and the song “The Wall” see: <http://jordanspace.com/jordanspace/images/IggyPop.jpg>

The title: “The Wall”

The words: “When the wall comes tumbling down/The people that were afraid they’d never get anywhere again/They all go home saying, what could’ve been/The days when I was free I could never be/I’ll be standing on the wall by the time you read this/You know the wall is going to come tumbling down/We can see where this goes/It means they will never go away”.

(written and performed by Iggy Pop on February 26th 1991)

After the concert a crowd gathered in the street in front of the theater. A group of teenagers shouted to the crowd: “It’s got to go!” The band and the audience turned around and faced the street. Immediately afterwards, one of the teens had jumped from the top of the building to the street and stood with a sign saying in bold letters that the event had been cancelled. One of the police officers ran to the crowd. He told everyone the show must go on and told the young man to get back in. When the young man stood on the wall at the top of the building, an applause began to swell and the young man yelled: “Hey, it is going on! I said it’s goin on!” There was a lot of noise in the air and the words “The Wall” became known throughout London. The group of the teen who were in the audience were so excited that the event had been cancelled that they shouted out the words “The Wall had better finish its job! (sic)” in the street.

The music: It wasn’t at all like the other music they’d play!  
To me “The Wall” sounds quite simple and like “I’m Not

Part of Me” which is simple and like “You’re the One That I Want”, which is also simple. A good way to put it is a bit like the old ‘Satisfaction’ song - “You got it, you did it, you done the job.”(not much to it)

Here I am not part of me. (It is for me - not for me)

The title’s a bit cheesy.

A song that can make it into my heart. It’s very beautiful, a bit of a jazzy number, a bit like an indie hit or the new David Bowie song, “Lazarus”.

A ‘Lolita’ version, you say?

A very beautiful song, a bit like “A Little More Time” (not much to it) - and a good way to go...

“You did the best you could do, even if you couldn’t do it very well”

A piece of music that feels very much like “Something to Me”(not much to it)

“I’ll never give up until I beat it”... so I might have written that a bit too quickly (and might be very wrong) but it’s beautiful, so I like it.

A piece of music that makes you feel very much like “The Little Witch, or the Little Wizard”, I must admit... and it’s a good ending song, so I like it.

A piece of music that makes you feel like ‘What’s Going On’ by The Killers, maybe even moreso with their new album?... (not much to it)

“You may be able to say my words in your language, but it’s not for you.”

This is the most heartbreaking and tragic song of the year. It’s a very hard song for me, maybe a bit too much, but it’s a very romantic song, and a beautiful song. I’ve told a few people I’ve never heard this before. It was one of my most treasured songs, and it was the first I wrote in my old days. I’ve lost it recently (again, this time lost for months and no idea where it went).

An experimental song I wrote with a friend years back (I

like to think it is a bit like “Dandelion Tea”)

“... and now I’m just a little light of my friend’s life”

“The heart of this world is all around you” - a really nice line by Soma, the other main character of the show.

And here is also where we introduce an important concept regarding the show - the “self” and “others”. Our “friends” are people too. “We’re all just people.” “I want what’s mine” “Everyone is an individual in their right way.” If this is true, doesn’t this mean that even though people may seem friendly, they’re just not that friend? They have their own personalities! So the real world is not that friendly. What would you really want from someone if the only thing you had to depend upon is someone’s personality? But... what if this is true? What if “friendship” and “love” are nothing but the feeling of being loved by someone? What if all the feeling in the world is not necessarily love, but the feeling of being loved by someone else? This makes the characters and the world itself appear less human. And it makes you question why they did those things. We see the “self” by looking at other people and even our own self. But are we really in complete control of what our “self” wants? This theory is not just something I wrote down in the first few days watching the anime. There have been numerous discussions on this theme on the anime-forum , the anime-lounge and other similar discussion sites. On the forum for this short 2 episode OVA that I am reviewing (not to be confused with the more famous otome-game - anime OVA series); the discussion is mainly about the idea that the “self” has no real objective, so it is not “real” and anything that people might tell you will be wrong. But as we can see from the introduction of this series; the anime will not make this “idealistic” point but will tell us the truth which is that we are all connected by this “self”. As shown when the character Soma tells Saito that everybody can be friends with them if they want to be friends. “We do not care about our own opinions. Do you?” Or when the protagonist of this short episode

tells one of the other characters that “everyone in the world thinks that they are a genius. Why? Because the whole world is their enemy.” This is just another way to show how the “self” is not a person, but a thing. What does it mean to “love” someone? Love is a feeling of “love”. You “love” a certain object. You get this feeling of love and you “love” it. You want to spend your life with this person. You want their friendship. Your friends might hate this person, but you still like them. You “love” them. You are their “self”. And it is because of this feeling that your friends can love and hate you. The whole world can “hate” you for things that are in your brain. But your “self” loves you. And everyone loves your “self”. Of course this applies only on a psychological level. If you have done so, you can understand what the other guy means about Saito’s “self”. That it’s just a feeling of “love”, as is demonstrated in the third episode. The other guy (Kiyoteru) believes that he knows what’s “real”. “A man has his own personality and way of thinking. And the world is not necessarily kind to him.” “The way I feel is right for me. In this view we are all equal and you have to decide who will live out what will be in your “self.”

In this view the world is really an important one and you have to take on the responsibility. This world is not a place of equal rights and nothing to blame for this.” So the whole idea of freedom is not actually a big step from the view of this OVA which tells us that the very idea of freedom is nothing but the feeling of love by somebody (who knows better than other people what is right for you and who can decide what is right), and that you can try to do whatever you want so long as you’re good enough for the “self”. In short, it is basically the same as telling people: “you’re all a bunch of stupid and crazy people”. It doesn’t matter what you actually think, you may still get hated by everyone. “We can still be friends even when we hate each other. We may still hate each other. But we can still be friends. We just have to accept our “self” and

the world will see.” These are the words of the other main character (Saito) when he tells the girl at the start of the anime; he wants to get even with Saito’s friend (Saito).

It is interesting that in both these OVAs, the main characters are only talking to their group of friends (who are mostly strangers to them) and telling them stories about them. In the anime (the short series), Saito’s friends are not really people other than themselves. But in the second one (the OVA), he doesn’t even tell the other characters about it, which means that he is actually telling us more about his “self”. It is obvious that this means that Saito “just doesn’t know how” or what to do himself. After all, Saito wants what’s best for his friends and in order to do this, he must make sure that his friends will never find the truth about them! But after all, it’s just like a silly thing like the “rule” which Saito himself tries to define for himself in the opening episodes 3 and 4 and 7, what he thinks “is right for him.” To have what is best: To have your own way. To have your way is your life and your choices. And to live your life like a “self” is to live, you know, a life. A life with your own opinions and your own way. To not be afraid. To not have to choose. To not to be weak. To not have to give up. To not to think. To not to worry. To not to have to make other people think for you. To not have to give up the happiness you have now for something that you don’t care about. You deserve your happiness. You have been here for a long time (a lot of years) and you know it. So, this is your life, your way. So, how can you not want what’s best? This is what is best: the good things in life.” But he does not. He tries to make other people happy, but to do that he makes mistakes (because, of course, everybody knows that it’s easy to make mistakes), but what he most of the time does not realize is that this is part of his “self”. To make you happy is easy but to make you happy is the greatest thing that there is. Even if he doesn’t want to, to make sure that he will always feel happy in his own way, will always feel happy so that

he can make everybody else happy, to tell himself that there is no other way, because there is no other way; because he made a mistake, that's enough for him. Even if he wants everyone around him to believe that they are more important and he needs to "be careful" of this because "they hate and don't understand him" (this is the case for Saito who has a terrible reputation among his friends). This is a very simplistic and superficial self-centered view of "the world". And as far as the OVA goes, it is very much like those other episodes because these guys are only talking to each other while trying to figure out how to make themselves happy. As Saito tells us in episode 5, they don't have any other "good things" to "go around" to (that is, make others think they are more important). They are trying to think what is the best for themselves; and if they end up thinking that they have to force that their decisions will result in everyone else being happy and therefore happy themselves, they will end up hurting themselves more. This is a very shallow view of "the world" to say the least. "We can not really blame people for making mistakes. If you are not sure whether you make a mistake or not, you certainly cannot blame another person who has made the same mistake, so why are we so convinced to blame them?" Yes, they are humans with the same mental state that humans have, if you ask them a question, they will probably give the same answer. You can only blame yourself and that's all. But this is simply a shallow view of "the world" and is in no way the way human beings should act. But, to conclude, if this is the best view of the world we have to take, of course the "universe" will also have a very "delusional" view of their own "universe." And the idea "everything is a constant battle of the universe" seems to be the most rational, "world-view" you can have when you've done something for a long time and it works for you. Of course you may "end up and fall down" or "the universe" or "crash and burn", and burst. But there won't come back up. It is very easy to become self-en have a part of

your “you” You will end up and you end up and you end and you end. But you end.

The most people do what they do. It’s what they do, They don’t do what they don’t, they don’t ,they think what they don’t, it, they do ,

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the N’word, the N”word of the negro(N”AYouSThe”DThe If[The”N”wordOftheN”race[ The”N”wordOftheN”race” is a term of disparagement, used primarily amongst blacks in the American Negro community to describe anybody who’s not black. The word “N” word has more than 40 different uses in the English language, but is most often used amongst black cultures as an exclamation of hostility. A derogatory term describing a black person. Also known as the N”word. The N word is a word that is used amongst blacks that stands for the epithet the Negro, which is a word that is used amongst blacks that stands for the epithet the N”word (The”N”word) The N”word (the N”word) has a long tradition of use amongst blacks in the United States. The word ‘N”word’ originated in America at the beginning of the 19th century, when African-Caribbean slaves were brought into the American south. The origins of ‘the N”word’ date back to the early days of English-speaking Africa (Niger) where the word ‘N”word’ was a derogatory term that was used amongst the black slaves to describe their white master. The slave-owning Dutch who settled in Dutch New Netherlands, which is now the Netherlands and Belgium, were the first to develop this language, although it took a long time before the term reached the European speakers of Dutch and French, who first used the term in the 15th and 16th centuries in Europe. At first the word ‘The N”word’ seemed to have no negative connotation, and was used as a compliment. This was until the slave-owning New World plantation owners started to use the term as a derogatory term to describe their slaves.

The word has also become widespread amongst some black cultures. It is often used to describe an individual who is considered inferior to another black person - a black person who is considered to “look” more racially advanced. In the case of Africans it can also be used to describe an individual who is considered genetically superior to another African. The word

'N'word' is also used amongst blacks in the USA to refer to people who are considered to be a 'lower race' to whites in the American culture. ( The "N" word is also used amongst blacks in the USA to refer to people who are considered to be a 'lower race' to whites in the American culture.

This is actually an old expression coined in the 1600s called 'Negro's word. (This is actually an old expression coined in the 1600s called 'Negro's word. i) It is a term used to describe people of African descent who speak a language which is considered to have a more advanced or sophisticated linguistic structure in terms of pronunciation and vocabulary.

Example 2. It can refer to African Americans of the early 1900s who did not have higher education but were still considered to be 'low-end' or a 'lower race.' Examples: An African American who had never attended college. A Black person who did not have a college degree or even a high school diploma. An African American who came from a poor, rural part of the US and was not very successful in his/her academic career. Example 2. It can refer to African Americans of the early 1900s who did not have higher education but were still considered to be 'low-end' or a 'lower race.'

It is also often used when discussing issues relating to black culture in America in particular, as examples of the African-American people. Examples: It is also often used when discussing issues relating to black culture in America in particular, as examples of the African-American people. Example 2 above shows African Americans who are of lower social status: African Americans who are poor, unwed parents, single parents, divorced, have children that are not properly educated and even criminals.

This is from a very racist website called Black-Commentator. The term has been adopted by many groups within American culture, especially among blacks themselves. Example 3. It is also used when referring to non-blacks, such as Hispanics and Asians. Examples 3 and 4, above, show different uses

of the term ‘nigger’: The term ‘NAUGHTY N’ word’ is used when referring to non-blacks in the USA: (This term is used by Hispanic immigrants in the USA) When you see someone speaking to a white person, he or she will be giving off messages of inferiority based around race and culture. This is done, because the white racist (racists) don’t like their inferiority complex. Example 3.

Example 4. Example 4 shows a different use of the term ‘nigger’: The term ‘NAUGHTY N word’ is used by Hispanic immigrants in the USA (and other Latin American immigrants, too). (This is a new term that is not yet a word used universally.) Another example for the use of the term ‘NAUGHTY N word’ can be seen above. Example (3): From a conversation with a friend a year ago. I asked him what “nigger” meant to him and he replied, “I don’t mean no offensive words; but it’s the n-word for white people.” I asked him to use this example of this word because it is often used in Spanish and in other Latin American countries to indicate whites among non-whites. Note: In both this conversation and example (3), one of the participants is black. That is, this conversation takes place in a black community, and one is black, and that is something that is relevant to take into account. The term ‘nigger’ or ‘nigga’ is not only used by black people as a way of saying white people, but also by non-black people. For example, the term ‘nigger’ was popularized by a rapper from Africa. In this video, the title “NIGGA” is used at least five times, and there are at least one dozen other uses of the same phrase. Example (4). This phrase comes up quite a bit at the club, both in my experiences and at others’. Here is one example (of many) in a typical dance club conversation: “I saw that nigga from Africa just earlier this summer, and I thought he was the creepiest nigga I’d ever seen. He looked black, too, but he looked like a white person. He was dressed white. That’s why he was so weird.” These are, of course, statements that some black people would make and that some

whites feel uncomfortable with, but I also see the phrases being used to describe non-blacks who look ‘blacks’ to many white people. The same goes with many other people. One person I saw recently (who I will refer to as ‘D’) said something along the lines of, “I’ve never seen anyone get so mad at a black person as when they go to the club and talk about the niggas they saw. Sometimes we even say ‘Nigga’ when we’re mad at them. It’s usually reserved for white people who are the most annoying.” I have also asked people in the black population if they use the term ‘NIGGA’ to refer to people of their own race. Some were very uncomfortable with the term when it was used, but a few gave it as an answer, with a variety of reasons. They would say that it would be embarrassing to be referred to in such terms, that they wouldn’t understand what it meant, and/or that the term has historical connotations, and so on.

“Nigger” as a word for some people It is my opinion that the use of the term ‘Nigger’ is an ethnic slur towards (some) blacks in America, and not just because it also refers to people of the European/White race. But even then, even if a white or a non-black person made a comment about a black person, the person would think it was a slur. It is my conclusion that many white people have this understanding of the term, based on their own cultural, racial and social history. Here’s why. In my own experience, when I see “nigger” used, and a person’s facial expression changes, I think they think it is a slur, and I immediately get a wave of discomfort. This reaction, of course, is similar to my reaction to people who use the term ‘white-guilt’, which I also think is an ethnic slur. However, a different person who is not black may think that the comment is ‘nice’ and that it is in any case, a perfectly fine way of not offending anyone. I personally don’t care about people using the term ‘nigger’ casually, as an expression of hostility towards some people in society, and I don’t think that I would find it to be offensive or disrespectful (as the

people who use it to insult other people often would). But, from the viewpoint of what I call the ‘Black Person Perspective’, I get a wave of discomfort because I don’t agree with the terms and what they represent. The concept that someone can use the word ‘nigga’ as a way to derogate the entire race, in any manner whatsoever is just so stupid, especially given the fact that it is a racial slur that is so deeply rooted into black culture that white people can’t even imagine how black people could dislike it, much more than whites. Even worse: if they see their black friend saying ‘nigga’ at a white person who is either a friend or a friend, they will think it is insulting or that person because they just don’t like white people who are also people. And also white. And even worse, if they see a black person using ‘nigga’ in a comment on a white person, they will get uncomfortable, because it is not in their culture to do that, either, and it is very offensive. So, if I use the term ‘nigga’ in a way that I don’t agree with, I think it is offensive, not merely to black people, but to anyone, or anything.

The same thing’s not OK for someone to call someone “nigga” or “wee” if their ancestors were from North America, and “tough” “tough” or “nig” or “we” for “a” for “tough” or “a,” for “that,” or “A” or “” for “a,” which are or “L,” (and “N.. and the which is (the) “B. But and I have been written in I and it.

That is in that also has written out in have been. But that one isn’t is also, and that is in some also in to. I also have a very funny poem on the topic. I’ve had people ask me about this and I don’t want to leave it out so much because they have a “niggah” or a “wee” or or a “faggot” in a poem. I’ll say it here:

I do not like to hear people use words from their culture. I dislike the fact that people from some parts of this country are afraid of certain words. You shouldn’t be. Here it can be, and “nigga” can be called a “faggot,” but it’s more than just “nig.” “Faggot” has the same meaning as “nig.” It does have the same meaning as “nog” (pronounced similar to the word “nig-

ger"). But there is a difference. Now, if you have come from a place that calls someone a "faggot" or a "nig" or a "we," you should really think about why you chose that word or that name, then and then and then again (and again and again again again, then and again again again, again and again again again again, then and again, then and again again again, and so on). After all, even if you don't have the right to call someone names and to exclude them when they need someone to listen to them, shouldn't that make you realize how you are treating them?

Don't use words from another culture unless you are a master and really understand what it means to say it. If you are not one to get offended by anything, then please, please, please, let it go. If you don't want to, you don't have to like it. But you should think a little of what it says that you don't want that kind of language, but you have no problem calling someone a "nigger" or a "faggot."

"Nigger" isn't "that" or "the," it's "that."

Even if you know that "nig" is a really derogatory word that's been used against black people for hundreds of years, do you have to use it? Do you have to use it for someone you don't know and it's insulting even if you do it in the privacy of your own home?

The reason people use racist/insults/other derogatory language in conversations, is the same reason most people continue to use it: because the consequences are so much worse if you don't. It's the same reason why racism never really went away, but was made much more subtle and difficult to recognize. If you've got a good and strong argument against racism, then you don't have to be racist because you don't actually believe the same things everyone believes, and if a racist person has no proof of the beliefs of the racist person, then it'll take time and effort to find out that they believe those same (very similar) things but a lesser degree. And if they do have proof, and do know those things (which is a reasonable probabili-

ty), then it's easier to dismiss the argument against them for not believing them. Just like racism is not as obvious as people think today, and people have to have the time and effort to actually look at everything, to examine the facts, to see all the evidence, and to be rational. Because of this, the way people tend to use language may never really go away at all, and when we have a society/society that is filled with racists instead of people who are trying to be more compassionate, that may well be one of the main reasons why racism will continue to exist - because it's such a dangerous weapon. This article is a summary of the arguments of one of my favorite writers/pundits, William Gibson. Many of his writings are available on the internet if the reader wants to get his ideas on "niggerisation". He has also written a very funny book called "How to Build A Time Machine" where the main character tries to create a time machine by looking at his life and reading what other people had to say about him and how he really should of had.

And finally, the following is the same as the one I posted in my first blog. If you're in any doubt about the real meaning of the definition of "nigger", and "black", then I'm going to help you out from the very beginning. Nigger is a derogatory word that was commonly used in America as a form of humiliation. It is as derogatory as saying "black" or "savage" (or worse, even worse, "nigger"). And it is always used in a negative way.

And if it isn't clear that the word "nigger" represents a form of extreme cruelty and disrespect for black people that isn't ever excusable, consider the following. "Nigger" has since been reclaimed by black people, and has now been replaced with words such as "colored", for "colored people". And now, many black people no longer use the word "nigger" with their black friends. (And they are no longer called niggers. They are called "black people" or "colored people".) In fact, today, Nigger is viewed as a racially acceptable name for an all-black person. And this is the same word that is used with black

people to describe themselves or to refer to themselves. But, if you think about the meaning of the word “nigger”, then you realize that Nigger is an insult against black people. No white person can ever know what it means to be black, or what it’s like to be a person of color. As soon as we learn to say that we are black, we are saying that we are inferior to the white race. This is something nobody, not a black person, not even a white person, can ever know.

And Nigger is not just used to insult black people. Its usage has also been a form of racist “humor” aimed at white people, too. One of the most popular “jokes” among black people is the saying “white women are ugly niggers.”

So here’s the point I’m trying to get at. Nigger is an insult, a form of racial violence, and a form of racism. If you think that Nigger as a word is actually a word that is meant to be used with the intent of insulting people in the black community (which it isn’t), then you’re really not understanding the meaning of Nigger as a word at all. Nigger is never meant to be used as a term of endearment. Nigger is an insult, a form of racist abuse and disrespect, and a word commonly used because it is one of the few words that still has value in America’s African-American community.

“And they are no longer called Niggers.”

This is true. After the civil rights struggle, when the word was finally reclaimed by black people, those black people began using the term Nigger to describe themselves; the term had always been used that way. It is not just a word that was a form of abuse, and that black people were proud of that abuse; Nigger was always used with that purpose in mind. Nigger is an abusive word, and it is still so today, with many black people using it. But there is a new generation of black people trying to reclaim the term; and these people are no longer called Niggers. There are many reasons for this, of course, the most obvious of which is the fact that they’re not white, and if the term is used by whites, the term is racist against them. So it’s

just that their language is used differently, and their use of the term Nigger is no longer part of that racist tradition.

But there are more reasons than that. A term that was once used as a form of abuse is seen as a bad word now; when a term ceases to be used in that way, as a bad word, it ceases to have any power to hurt people. And so we are not able to find out and understand these reasons, nor do we understand why they are still used in that way. But I see this in my work, for example. I will occasionally say: what if your grandfather was one of these people, a black man who had been brought up in this culture and didn't know the difference between the term Nigger and, for instance, the word nigger-fucking? My grandfather was a white person living in a white community: where in the community were niggers? Where did they live? Were they in restaurants, where they ate? In what shops and what products would they buy?"

"So in these kinds of spaces, then you have a chance to work with them." Now, I can work with you as an ally to educate them. I can say to these people that we can't accept being called Nigger. We're not going to do that, and we don't want to work with you. I can say that. But these conversations never end because they don't really take place. "We're not going to do that, and we don't want to work with you.". This is a real issue, this cultural difference between the two communities. I want to look at the question of racism in our society in a more fundamental way. I want to bring up something a lot of people forget, because it's so easy to forget: there are two different, fundamental forms of racism in this society. And you can make a basic mistake that is very, very common. All the examples the people who are most angry and the people who can see it the most clearly tell the two different stories. In this society racism is about whether people are called Nigger. It's about whether or not a Negro is discriminated against for wanting to be one. It's about how people are seen as white people when they are white, and it's about their being looked

at as a Negro when they're black. And we call it racism all the time and we think that's really important. And I think it's a horrible way to talk about people. Because it can make them feel like shit for wanting to be anything that they want to be. The same basic form - Nigger + Black. Why is this so important? It turns out, to me, that, even though race is a completely artificial fact, and the terms Nigger and Black exist because of a racial caste system that predates human history by thousands of years, that does not mean that race is real. It's a word invented by the European colonialism and the racist white people to keep people from thinking about race. It does not mean that race exists in any material way in the world, or that people have innate differences that you can measure from birth and then assign to them based on that measurement. And so when we talk about race, I think it's really important to do so in terms of what actual is, rather than what we think it is, or what we use it to mean. So I'm going to make an analogy, like I said, but not in a negative way: You know, when I was a little kid, I was always told, and I used to always think that was funny as a kid, a lot of my friends who went to the same school had to have a black friend, and that was their way of showing affection. So if you had a good teacher that you loved, and then suddenly you have another good, kind black friend, you go, "Oh great. This can be really cool." Now you've just been indoctrinated into believing that it was funny when these people were having a black friend. And it still is. So I want to bring this back to the point of the racial caste system that we're talking about. There are two fundamental forms, if you want to say, of racism that exist. One is the idea that you have to make the word "Nigger" work. The people, even the people who believe in the racist white people, understand that they are going to have to make it work. In other words, a term which describes a population that we view to have low status - which is a term that I always thought was funny to call a community - but the people who are using it

to describe themselves - a community of inferior people - really want that term to work. They think they're being kind by using that term, because that is what they feel, in their own way, to have low status. They believe they're kind to people who are under their control - or under control of them - and they don't want to make them feel inferior. So you have this fundamental form of racist ideology in this racist society. The other fundamental form of racism exists, and this one is a very difficult thing for people to talk about because everybody thinks that they're the only racist in this room. But if you look at their lives in terms of what is really going on is that they're really not racist at all. This is a form of racism that I am not going to discuss here. And I'm not even going to deal with it because I think it's really important.

## A very, very, very, very big part of our problem.

The problems in this world are not caused by people, they're caused by institutions. I know this from a very, very, very, very long history. I have been studying it since my first year of college, and I've been doing so since I was nineteen years old and twenty-one years old, and since it's an incredibly hard subject. And I can't give you a simple cure or a magic potion which will eliminate all of the problems in this world - I'm sorry - but I've tried to come up with some ideas in the last three books where I can have the biggest impact, in the least amount of space, and also the least amount of harm, by which I can help. One of the things that we do as human beings, which is so very valuable, is we have a desire to understand the world around us. And that's really what you are looking for when you go home at night and you talk to your parents: you don't ask them a bunch of dumb questions which they think are easy, like where did the car go or who drove into the

ditch.

You don't ask them these kinds of things because we know that is not what you want - what you want is you and your family and the people around you to feel good about themselves and they feel good if they know they are good. When you get home in the evening, you are telling them the truth of why their lives are a great deal better today because of them. I want you to feel good. This is something everybody in your life has been wanting for a long, long time.

We don't want people to feel bad. We want someone who are like us - who we are - I don't want to feel like us. My mom but they are not like me. People feel better when they feel good, and they do when it is their time. They did that on Sunday night so they can get up in the morning feeling good all over.

We don't want people to feel bad, but we do feel bad when they feel bad. My mom felt bad when I lost my mom. No one can feel worse than them... It gets worse when you do it repeatedly. Because you want others to feel better... and it is what they and the other members of your family want - not what you want. Your need to be liked is more important than your need to be good.

The other person who is happy, even if they don't know it... they have seen that other person be happy. I wanted to give a speech on this last week at another church. It is called Good Morning, Little Jesus. A pastor said it. It is about how you should act in church. I had it ready. But they couldn't agree to it.

Then another pastor said it... and he had it ready at one minute and a half. The whole room agreed to it. It is a poem. It is about church. It is about when you want to do something and everyone else is talking about doing a different thing. I told it my way and there is a person in the room who knew it. They thought it was so sweet. She said that every time I am sick or hurt or angry and hurt I put on this poem. I did. I said.

And then I said and I said, and I said what should I do when I am sad...

I told her. I wrote it on the back of my hymnals and took them out and I wrote it on my hymnal paper and I said it again. She said, if you don't know it is a poem she will take it and she said. "Do you know the second stanza...", and I said I did. And I said the second line, and I said. "Do you know that's the line you should sing?" And I thought that this is what I am asking you today. So my heart is kind and I want to be good - but my heart is saying to go home and not talk to anybody except you. It is like there is a person in the room who hates, and she is talking to my sister. There is not much you can do. But as I was thinking that I got this letter from her. This is my hymnals. I got this letter from her. They told me I should go home and not talk to anybody. And the first thing she said is that my heart is so heavy, and she says, you know, go home and not be lonely. What if it is a problem for you? You know what I'm getting at but I think -

You can't get away from God. Even if you do.

How many times have you heard people say you cannot get away from God? The problem with the world that I see today is that I see so many people who have trouble getting away. It is a problem. There is such a thing as not getting out and not making it. I think a lot about people that have an emotional issue with God. They cannot get out of their heads - it is not really a problem. You think about why they can't get out of their heads. Well, as I was saying in a previous letter, that is a problem. But when you hear this person saying that you cannot get out of your head why is that a problem? Why did God have to come to us in the first place because we cannot get out of our heads. Is that a problem? No! The reason - is that our head is so heavy. The only answer to that is that we get to sleep.

I'm still waiting on the answer to that. It is not very interesting, but I just wanted to give you - you have a big question

but it is like this - you have to go on faith. I've got a lot of time. You have to keep the faith on your hand. I don't have the answers yet. I don't have an answer to that question. You see the same thing about language communication. There is no real answer. We just have to take it to the Lord. But if you keep your hand on the Bible or your Bible, you can't get to sleep. We all can't. There is no answer. The Lord can take all of the answers away, but for one thing we haven't got the answers yet. How have we gotten to this point? We have got to go back and ask questions. We have had some answers. But we can't go back and ask the questions. We have to find a solution. And not a one person or group needs that solution. I am just like anybody else - I love the Bible. I love God. I love the Bible, I love God. And my heart is so open and so ready to take on this great work. One of the problems - not so much the Bible problem - but one of the problems is that people keep having a problem. The Lord says that's just not you, my friend. No, it's not me that's trying to get you to sleep all the night. That's you. My friend or I might have been having a difficult time getting to sleep. That is just the way it is. But, you know, the Lord, he says that's fine. We've just got to try to be a little better. I will get me some sleep. I am so grateful for that kind of support. How do you help people with this problem? First, you give them a place on your heart. I don't mean to go off on you. I am just not interested in having my heart torn apart over something. But I am just saying just let me know when you know that I'm having a problem that I have - you know - some thoughts that are trying to get out - I am not interested. Do I need a reason for that? Well, what are you really being - are you being self-centered? I'm trying to be helpful. I'm having a prayer life. Just let me know when you are having a problem - I am not interested. I can relate to that a little bit. But we've got to go back and say what are my thoughts about this subject? Is it important to me or not? And if it's critical, then I will pray that I will just go away and

not stay at this location on my heart. I will just leave it at that. I will give it some time. Let me know when it's over. Let me know I can just say 'okay, I gave in and stopped having that problem. Maybe it's time for a new place on my heart.' And then it will come back again in a week or three weeks, two weeks, and I'll know when it's okay! I promise not to continue to try to get to that place and try harder. Is it important to you to have a place on your heart or not? Let me know. Don't get into some battle. Let me know! You want them to feel comfortable? Don't put too much pressure on them. I agree. Let me know if I am doing something wrong. Let me know. This is the Bible thing. This is why I am here. This thing is so personal with God. Let me know if God is talking to me, or is not talking to me. Let me know. In the meantime, if I have a problem, I will let it go. I will just take it to the Lord. Is this a conversation we can have? Absolutely, absolutely. Let's work on that problem. Let's give it a shot. I was reading from the book of Alma, chapter five. Chapter five is entitled How They Lost the Word of God. Here is the passage I found: How they lost the word of God. Here is just another illustration of an illustration of things, and I am not getting into too much detail here, but you would want to know that. He told them that the word of God was not found in the book of their father. That book. He is the word - His word of God. The book is a piece of wood, a small vessel. And Alma said, the prophets of the word of God found their fathers. Alma said their fathers said: their book was not the word of God. And said their book was not found in the language of God.

P.S. - The following list is not limited to only those we've seen to date, as I know one or two that have actually been found and I'm curious.

This is just a quick and dirty list for now. I do not expect anything here to be completely accurate or complete - I would love for everyone to contribute, as the more we have the more we can accomplish :)

Mysticism (a.k.a. “The World is a Language”)

Prayer:

Psalm 23:7-8 (New Living Translation): “Let Your hands be steady, Your feet step steadfastly into the fire.” (from Hebrew)

Prayer of the Saints (in French): “Omne et plus de la saison.” (The Lord is here and with us.)

Prayer for Our Country (in French): “Ils ne savent pas la guerre.” (We won’t be fighting.)

Saints of the Virgin Mary (in French): “Sainte Marie et toute la vie.” (Saint Mary and all the joy.)

Prayer for Peace, written in English: “O Lord, grant us peace with our neighbors.” Acknowledgements (in English)

“This is why I pray.”

“I would make you love me.”

The Prayer for Peace is a short prayer that is used whenever God is being prayed to. It is composed of just a few simple words: “My Father, if it be possible, let this cup pass from Me.” Then, the person prays: “Hear Me, O Son of God, and do not forget Your servant, or my prayer.”

As we can see from this story, prayer is a powerful weapon, and the use of prayer in this way is a constant prayer that keeps God close to us.

Santos, Rene

“La vie” is an expression of love and concern, a prayer that the Catholic Church has used in many ways.

In the Catholic tradition, the word “vie” is often associated with salvation or with salvation for sinners, or with suffering and persecution.

For this reason, “la vie” is sometimes used instead of “salvation” or “theosis.”

In this case, the meaning of the expression is clear: “I love my country, I care for all people in it, I ask to see the best in people, and I try to live with all of the people I meet.”

The expression “vie” also means “to love.” It indicates love

for, affectionate concern for, and an openness to others. And the most important thing is that the desire to love, the interest to care for, and the openness to other people are things that all people, Catholics and others, share, whatever their faith.

This is not to say that love for one's country in its spiritual and political forms, for all its many manifestations of greatness, poverty, poverty plus, and equality, for all these have a strong, deep and authentic meaning in the heart of every human being, can be reduced and reduced to these narrow, materialistic, and false concepts. On the contrary, what "vie" actually means is an active and courageous concern for the well-being, equality, and well-being of others, for the common good and for the best, without ever compromising either, without never losing sight of what is truly important, and without losing sight of the importance of living lives of charity, simplicity, selfless giving, and self-giving.

And this is what it is to live to the best of one's ability to give of one's abilities! If your life has "evolved" so that you need not have given much more care or care than others to help others, then I ask you to consider that it is likely you are still far from achieving your potential for charity, selflessness, and self-giving! The following quotes (taken from a book called *The Philosophy of Liberation*) describe in great detail the process of liberating oneself from a way of living from which it is very possible to be unable to return.

"When a person is no longer in need of care he will have the time to think: "I am now free to devote my entire life to myself. All that is needed for me to live well is to have sufficient knowledge of myself." This is one of the basic things that can happen in the journey of consciousness, the process of liberation—it gives the person the time to learn which abilities are of great value and which of them are not—with a very high rate of success, since they are the areas of life where the greatest amount of work is actually necessary. "If a person has

no other purpose in life except to enjoy himself and to work for his own happiness, then he will have little motivation to work for those who are unable to fulfill their own needs. "It is well known that many people are afraid of themselves and are afraid of other people. When these people are confronted with someone who is happy and happy to help others they are often scared and terrified—to become self-dependent is so terrifying and frightening."

"There are people who can love, and there are people who cannot love. There are people who live for their own happiness and there are people who live for the happiness of others. "All that is required to be happy is to be able to love and to live fully. This is the secret of a truly happy life. "People who think they have been happy the whole time they lived don't know what was really important in order to be happy. It was happiness. And happiness is all a person needs to be happy." The question for the individual is not whether he or she is happy, but whether there is a way of living such that one can not only be happy, but also provide for one's needs and aspirations and to provide the opportunity so that others will have the same opportunity. The most valuable lesson that each and everyone can offer others is a way of living which will maximize the opportunity of others to be happy. We can all help other people maximize their opportunity to be happy, just as we can help other people maximize their chances of being healthy and happy. Each person is responsible for this task because each of us can't help it.

Some might wonder what I mean by living "fully". One can live fully in terms of the things which we have. Perhaps to live fully means that one does not try to hide one's weaknesses and shortcomings, but makes them a focus of life, as we did in the earlier article on the "Golden Rule". It means to have as much energy as necessary so that one can express oneself.

Another way to live fully may be to be honest with one's

weaknesses and shortcomings, and to be able to take responsibility for them. We can be very successful through the practice of humility.

Another way to live fully may be to be aware and responsible for our own health, our sexual health, and our emotional health, and to share information and encouragement with others. Another way to live fully may be to look past the superficial and superficial aspects of things, and instead focus on the deeper and more interesting aspects which matter.

One of my favorite life lessons was by the great Zen Master Hui-neng. In his book the “Tsu-lan” (meaning “The Great Awakening”), which was based on the teachings of the fifth Patriarch Shakyamuni and written with his permission, Hui-neng wrote this amazing essay, “ The True Source of Happiness ”:

“To think that all happiness can be found in the eyes of others is as illusory as it is shallow. Happiness is not a matter of looking at others, it is a matter of looking into yourself. To be happy is to think of yourself with the mind of the Buddha and the mind of those who make offerings to Buddhas. You must find your source of happiness, the way you are , and live and work out your lives based on that. Once you know the way you are with your whole heart and mind, you know the heart and mind of everyone in the world. You know the heart and mind of their ancestors. You know their past and present. You will never be empty, even if all the people you meet die before you. And if your heart is free of greed and hatred even when you’re making offerings to the Buddhas, they will be happy in their hearts. This is what it means to be a Buddha.

The great happiness in life comes from knowing and knowing fully. The happiness of a Buddha is the happiness of the mind of all people, everywhere, without exception. It’s not a matter of happiness based on outward appearances ; it’s a matter of happiness based on your inner nature. That’s what it means to be a Buddha. To understand the real source of

happiness is to know the true Buddha nature.

If you look after yourself and think with your mind of a Buddha, you will attain this happiness. But if you look after yourself and think of the Buddha in order to achieve it, that happiness will not come. Only the true source of happiness can bring the true happiness, like a Buddha who really lives in all people and in all conditions. If you know yourself as a man, then you know yourself as a Buddha. If you know yourself as a woman, then you should know yourself as a woman Buddha. If you know yourself as a child, then you should know yourself as a child Buddha. That's because you are a different person at each age. And even before that, you are different at each age. So you have to discover yourself and then live according to your inner nature."

This essay is one of the most insightful and inspiring philosophical essays of the past centuries. The importance of knowing yourself and knowing others comes up quite a few times in the Dharma. The Dalai Lama, on several occasions has reminded us to "know yourself first". The Dalai Lama's words can be taken as a reminder to look deeper into your own heart in order to understand yourself, and how all other people can also be the way they are meant to be.

"Know that we all have our own way of living and what is the best way for us to live ? How is this in line with our essence and why should we be different in this regard ? When we look at how people are doing and what the outcome of this is, we have a responsibility. And this should become our understanding and our awareness." - Dalai Lama - Excerpt from The Dharma Will Set You Free by Bhante Gunaratana

Understanding ourselves in our individual and universal nature is what makes a man truly happy , and can help us better cope with our life. Our world is full of people like us who are happy and content. The problem is we have been too busy living life by our own rules and trying to please the world around us. We just can't keep up with everyone's standards.

When you understand the true source of our happiness , even if only in some vague notions of “self,” then you can appreciate more the true essence of what happiness really is. “SELF” is the most important thing that can be found in the world. Everything else is an aspect of the “SELF,” the real, true, infinite part of us that can never be measured or found.

Understanding that we are not some meaningless, unimportant part of the universe, we can start to appreciate the beauty that is our actual self. It’s also easier to accept that the world is a beautiful, complex place. A world that is full of great opportunities, beauty and joy, and full of human beings making this beautiful world happen. As a man , you can start to realize that you can have a more fulfilling life, and a more fulfilling romance. But only with the understanding that this is a fact that must be accepted. You have to accept that you are your own biggest obstacle in finding your happiness, and you have to find the strength and courage to break free from an existence of constant misery and failure without the aid of any artificial, external goal or goal.

Your self-will and self-discipline is what will allow your body and soul to flourish into a full and healthy life. It’s the only way to make such a change. You won’t do it alone, and neither will the beautiful love of a single woman. You can’t do it alone. You have to get your shit together, get a firm grasp on yourself, and make those changes if you’re going to find happiness. It can’t be a passive process.

So what is your self? Let’s break it down and consider it in a general context. Is it something that exists outside of you?

Is it inside you? What does it mean to “have self”? If you have no “self,” then what are you? How can you say that you have “self,” when you don’t really have any? Who are you? What are you? You do have some self-preservation systems built in, but what you do have is an awareness of yourself that’s separate from your ego. These ego’s are your true, real selves. You exist in a world of your own creation, but you

don't actually exist independently. You're not some separate consciousness that is independent of the real you. You're a participant in a world in which you are simultaneously being controlled and directed by the things and people around you, but you also can make your own choices. The real point here is that when you stop giving to the people around you, and start trusting yourself in a way that you never did before, the system starts to collapse.

A psychological observation. You can never fully trust yourself. You can't trust yourself enough to say, "you know what, I'm going to keep going, I'm going to continue doing things." No, what you do is you act in ways that are in line with your ego. When you act in the ways that are in line with your ego you're going to make choices that are not in line with the self that you already think you have. That's okay for a little while, but eventually you're going to find out that the choices that you make are not in line with the self that you know you have. An example: If you're a programmer, it is a lot better to work in code that has the ability to be buggy. You can catch bugs and change things if it breaks. But you can't predict when it's going to break. You have to trust yourself to be able to write code that can handle these kinds of things. If you're a doctor, a lot of the things in life require that you trust yourself. You have to trust your gut. But that's really hard and it makes you really sick and it's very hard to do.

People seem to trust a lot of people and a lot of people seem to trust a lot of other people. But they're not that great at seeing the difference between people. So we get stuck in a certain cycle, and when we're stuck in a certain cycle we're not going to get out of it. A psychological observation on why not all people are successful in life. You seem to be a very successful person, but the people around you do not seem to be. Maybe you are not a good judge of people. Maybe you are not really good at judging people? You don't really seem to be that good at judging other people and I'm not sure if

you were all that good at judging people yourself. You really seem to be good at giving advice about other people's problems. But then you say, "I don't like to deal with these kinds of people, so I won't do that. I won't give advice." Someone else is going to come along and say I'm the expert in dealing with people. I'm not that good at that. What I'm doing is what I've got to do. You'll be surprised at what you can do. You'll be able to give that advice if you don't want to. That's what you say. If my judgment tells me you do not have enough money, I won't give you advice. So I'm going to do this thing. If your judgment is that you have a bad memory, I'm talking about what advice to give to this guy here. But maybe you have too much money to start with. If that's the case, you can be sure that you don't have a bad memory. So do you want to hear another piece of advice? Go around the street as much as you want to. You will find some poor person just down the street or down the road and you can talk to him. He'll tell you how hard it is to get the money.

"What a person in your situation really needs is not a book to guide him from experience, but a friend who will talk to him about what it means to be human. You need to do that when you can, but most of all, you need someone who can help you see what a human life means. And the first person you should learn what it means to be human with is yourself." This is a wonderful book, *The End of Language: The Death of Conversation and the Birth of a New Culture*. I don't know if you would agree that the death of the conversation is the more important topic. Maybe it is, but I'm still waiting for the book that explains how. Why can't a man and a woman communicate with the same words? There are a number of reasons, but the main one is that men are more complex than women. A different person was talking to me the other day and this was the topic of conversation. I asked him to explain it, and he said, "A woman will not say 'I feel like that.' " Why would a woman use the words 'like' versus 'I feel like that'?

It is not her problem. She has no trouble feeling what other people feel. Why does she need a man not to tell her how to feel like, but what the words meant to the other person? It may be difficult for her right now. Maybe she feels that she is trying too hard the word 'like.' Or, she may feel like a man should be able to just tell her what her feelings are. She can handle this feeling when she is ready. This essay is for all the people who have ever asked her 'You don't like me?' When her words have gone silent with the words 'It is not your place to know'. When she sees a stranger who tries to make a connection because they feel similar. When she feels like the world is a strange place with more things to learn than she has ever learned. When she is feeling a little depressed. When she feels like everyone gets in her way. When she is feeling like it feels like no one understands her. It is the right time to let her know that, just like she doesn't like her family, sometimes it is not your place to know what feelings she has.

If you are in this feeling of feeling that you need to hear everything a woman has to say, this blogpost is for you!

There are many reasons why a woman may not want to let you know what she would say to you. She doesn't want it to be awkward and awkward is all she wants. She doesn't want you to find that it makes you uncomfortable. She doesn't want to be asked why she has the mood or whether she is in the mood or if she has had a shower. She doesn't want to be asked why she has missed out on your life and she doesn't want to face the possibility that she has had a heart-to-heart with one of the most intelligent people on earth. She doesn't want to be asked why what she said doesn't make sense. She doesn't want her feelings to be interrogated by the men that she hangs around with. She doesn't want them to question her motives or what is really behind her words. I am going to tell you what she has told all the time. That's the only thing that is really interesting to men who do want her to be open and explain her thoughts. Men do like women to make the

effort to speak. Men will go to the ends of the earth to get a woman to talk. Men are often very interested in people that are able to make an effort to speak so they can know their motives. They don't know whether or not they will like how it ends up. Men feel uncomfortable seeing a woman who is not being willing to be understood. They want to learn all there is to know about a woman so they can understand her. In this video, I address the question 'Why do some women feel it is inappropriate to tell other women she doesn't like them?'

Many men find it difficult to understand why we have the right to criticize other women. Most men cannot tell you what we think about the actions of our mothers or sisters or friends. Many men are even more confused when confronted with the fact that, for other men, a woman will sometimes tell a man 'I love you', even though she is not in love with him, in which case, she is telling him she doesn't like him.

But women do not tell men they do not like them either. Most of them can't relate to this. I was raised around that my mother would not say 'I love you' to my father, unless they had been dating for at least two or three years, and sometimes not even then. My mother never gave me even such a casual 'I love you'. I was raised to understand that when a girl I loved tells me she loves me, she means she thinks I'm pretty, and likes making me laugh (and that I'm a sweet person) so I should feel bad that her love is less passionate than mine. I was told that when I told a guy I was interested in him and he said he wanted to see me again, it was because he wanted to see whether I was a girl who wanted to be touched. Of course that is nonsense.

When the girl I love tells me, 'I love you' I do not reply with 'Of course I do!' To do so would be to say 'No, I don't actually love you.' In fact, as I will soon show you, even if I wanted to tell him that I was interested, my reply would be almost impossible...

That being said, let me tell you the reasons that are likely to

cause even the most loving girl in the world to hesitate to say ‘I love you’ to a man she likes. So that you can stop her.

1. The girl might fear being taken advantage of

“She could cheat on me.” This is something that I think is a common fear of many women, especially the ones that are in relationships, who feel they are having a vulnerable moment in their relationship, and that a man may not understand what she is going through.

If the man has ever said to her, ‘No I do not,’ she knows he has no interest in her whatsoever. If he has ever taken advantage of her, she knows it is very easy for men to say no. In fact the more you let people take advantage of you, the more people will want to do so. The more you put up with, the more people will be trying to take advantage. I think this happens because men want to put women into boxes — I’ve talked about the box of ‘attractive.’ When a guy wants to put you into the box of the ugly or the bitch, he’s making assumptions. People are people — not just to the guy who wants to rape you, but to other people. So if you can take back that box of ‘attractive’ and you’re not ashamed, people will want to talk to you.”

This is why there are no single-sex institutions or spaces or industries. If you want to be a scientist, you become a scientist. If you want to be a priest, you become a priest. If you want to be a lawyer, you become a lawyer. Those people are not all the same. But if you have to be a lawyer, if you have to be a woman who has to put up with this, you can’t get into this field because you would be considered by others as a ‘token.’ “What happens is that we try to create this system where any time an individual is allowed to be her true self, then the entire system can be seen as sexist,” says Shoshanna Weiss.

“Our desire for security is one aspect of patriarchy that must change. We also want to change the ways that men and women interact with each other in terms of how they act towards women. We need to encourage each others’ leadership and

autonomy and autonomy at work. We also need to recognize that the way that we interact with one another goes way beyond the way we interact with each other at home. We need to recognize that we often act in ways that are different from our roles as parents, as wives, as sisters, as mothers, and that we need to change that.”

Here’s a quote from a blog written by Susanne Rosenbaum of a recent conversation she had with a man. The man’s words are in italics and his is in bold.

“I get so hot when I see you with this girl. You know how those guys from the ‘Guys’ magazine do when they see their exs hook up with one another? Yeah, I got this. I’m such an idiot sometimes. She’s always hotter than me. Well I’m not going to take shit from this girl, but you can fuck off. I love his mind and his sense of humor. It’s nice to actually look at the guys who are dating with girls, because the guys usually look the same. I just wish I could find a girl like that. I’m really confused. I mean, the guy is a really sweet guy and he’s great to boot, even when he is like this.” So much for your man being the alpha male of the group. Rosenbaum comments, “I know, I know... it’s too simple for him to understand. But we don’t realize that, even though he is not a real alpha male, he still is an alpha male. In his mind he can be all by himself and he has been all by himself and is a great lover, whereas he’s totally surrounded. In reality, I think he is jealous of this girl that is not that great of a lover and doesn’t know how to be sexual.” “I don’t want to ruin their relationship, or ruin his feelings (by being too open with him). I want to respect him as a man and a partner. We are adults here. You can’t just say, ‘Go see this person or do this in the privacy of your mind.’ Because it’s going to affect the rest of his relationship, it is going to affect how he feels about himself and it is going to affect his feelings about these other things. He doesn’t have to be with her, because he’s not with any other woman. But I want to respect his feelings and his own deci-

sions.”

And he gets it (I'm paraphrasing here) “I don't want to ruin his relationship, or ruin his feelings (by being too open with him). I want to respect him as a man and a partner.” I love his response, “This would be the best thing for me and her. My mind has been going around these different ideas for days about what I want and how I think I could be an alpha male for her. I have to think about this now instead of going, ‘God, I don't know what I want. Maybe he will understand, but that would just break the illusion that I'm living in.’ Now I have something to look forward to. I have a goal. It's going to be an amazing relationship.” (Yes, you read that right. The guy actually gets this.) Rosenbaum continues, “I don't want to ruin his relationship, or ruin his feelings (by being too open with him). I want to respect him as a man and a partner. We are adults here. You can't just say, ‘Go see this person or do this in the privacy of your mind.’ Because it's going to affect the rest of his relationship, it is going to affect how he feels about himself and it is going to affect his feelings about these other things. He doesn't have to be with her, because he's not with any other woman. But I want to respect his feelings and his own decisions.” (Yes, you read that right. The guy actually gets this.) Rosenbaum continues, “I hope he will respect his feelings and his future, and not try to hide it. It's a very simple thing to do. It's like if I put on a mask for a show, and I don't want my mask to be shattered. All I want to do is show up and be myself. That's all there is -- just being you. What happens when you don't show up? It creates problems.”

When he sees the next few lines of this conversation, he responds, “My feelings, yeah, they are pretty messed up. But he doesn't care.” Why? He has already stated his feelings. What's wrong with someone who wants to be himself in relationships, but also wants to be acknowledged and respected for who he is?

A philosopher on his feelings. This is from The Philoso-

phers' Guide to Love, not the philosopher we're dealing with today. "This is not a relationship; you are going two places at once. You're not just going to go, 'I am just going there.' You're going to have to go together -- both together. It will depend on your own feelings. Because they might not be on the side of making it work. If I were in this situation, what would I do?" When he sees the next few lines of this conversation, he responds, "My feelings, yeah, they are pretty messed up. But he doesn't care." Why? He has already stated his feelings. What's wrong with someone who wants to be himself in relationships, but also wants to be acknowledged and respected for who he is? This is Rosenbaum, who is not exactly a fan of "the man." In part because he loves her, but I'm sure he gets annoyed at this point. "It depends on your own feelings. Because they might not be on the side of making it work." And of course he continues to talk about her.

You can't always tell whether he's annoyed at her. Perhaps he will just get back to the "just go there" You can make the change. You can be happy and feel what you need and can do what you want. It's okay. It's totally alright. Don't be angry, because that's what makes life difficult. It's not easy to put yourself out there in the right way you must be yourself and be open and honest with the other person. And it won't be easy, but the effort is worth while. It helps you to build trust.

At this point, the other person will ask you for more specifics. How many things in the poem are you making up? How do you feel about those things that you don't want to say about? What do you want to ask him in return? You may be feeling more open to the idea of giving in, to putting yourself out there. Maybe you are ready to start thinking about the way you are going to communicate with and respect your partner. "If I were in this situation, what would I do?" And in a situation such as this, the answer to "how do you make the changes" is simple: you can do it yourself. But not always. It is so easy to go there. It is so easy to let yourself get swept away

by this other person. It feels right sometimes. But sometimes you have to do two things right. You can do the first thing well and the second thing not really well. You can make your love life work, but not always. And if you don't make it work, you go back to the drawing board, you do it again, and then you get angry. You do what you need to do to make it work. Maybe that's what you need to do for this relationship, too.

But what Rosenbaum fails to get across is that love is a very specific thing. You know what I mean. You know what love is. You know what it's not, and sometimes you don't even know. Or if you do, you don't care. When we are in the midst of our love life, we sometimes don't know how to keep it interesting, how to keep on making good decisions, how to be healthy. We make them for ourselves, and for our loved ones, but then we leave it all behind when they are gone. We never really see the other person, so we think that it can never work. When it works, it always works better anyway. If you take care of yourself, take care of each other, if both of you love each other, even if you hate each other, this way, you have love. Sometimes we get caught up in the idea that when we start making decisions for each other, for the love of our relationships, that it's supposed to be the best thing for us. And in our lives, we don't do that. We just do the thing that we think that we should be doing. The truth is that love is complicated, and that we often misunderstand it, or we get caught up in the idea that it's a simple thing that we get to make decisions about, and we don't get to do it well at all. We don't do it as individuals. Sometimes we get caught up in the idea that once we make the decision to love someone, that it's supposed to be "the best decision" in the world, even though most of the time, if it's the best decision for us, we end up making the wrong decision anyway. We try to do it for our own sake and our own happiness and we don't really understand that we are acting in that way. We have to get out of this place, the thing that we think that we ought to be doing. You will get it

wrong sometimes. But you just have to start trying again. You have to try again to make good decisions for each other. You have to try to change and grow, to learn, to understand, to not get caught up in the sense of love that you just act out, instead of being in it. It's like when you wake up, I know, and you think that it's your birthday, and you say, "How did I miss my birthday last year?" And it will be really good, and really delicious and you feel really good, but it also really hurts your body because you are getting all those chemicals that give you energy, and you shouldn't be doing it, but you can't stop, because the day doesn't go how you mean it should go, so you just have to deal with it. That's what love is, isn't it? You see, that's what love is, and when one relationship stops, and another starts, you don't want to be in the second one, because it hurts to be feeling that pain and to be in a different state of love. You see, it's good to be loving in this way, but it's better to be loving in the other way. And when you start to do that, you won't get hurt again, and you will make good choices.

Sometimes we get caught up in the idea that once we start making decisions for each other, for the love of our relationships, that it's supposed to be the best thing for us.

Rosenbaum's book was a big deal. Many of its readers were women who could finally read something that had helped them understand why they felt so much less loved in their marriages than their husbands. People read them, read the blogosphere, read their letters. If we're in love with this idea, as women, why is that? Because many people think that women cannot love or connect, and that we really only really have feelings for people to whom we have an intimate connection. Rosenbaum was a great writer, and he knew that women needed to start thinking about how they were feeling in their relationships, and to start trying to make more of good decisions for each other. But why was it that the book came out then, at a time when many women were losing their husbands, their homes, their marriages? Because Rosenbaum

was a person who believed in women, and he said that men did not always know that women wanted their partners to be happy. They were not always able to appreciate what women wanted, and the way that women knew that something was wrong in their relationship with their husbands was because they were hurting inside, so that they were acting out. Rosenbaum showed that it wasn't always that men would actually be thinking that their partners were doing bad things. Sometimes men would be thinking, "Oh, they are really hurt! I wonder if I should ask if they really love each other. If I get it wrong, might I really be hurting?" and women would be making the wrong choices, choosing the wrong partner, because that's all it was. They weren't thinking that they were hurting, that they were in love. "Oh, well, they must really love each other!" They would think it. And when they did that, they might end up actually damaging the relationship, and that could be very unhealthy for women because if they are not in a good relationship, they will do anything to break that relationship. So she just kind of threw that all into the whole issue out there. It was very different when you really got into the book and started really seeing the other side of the truth. And that makes a huge difference, and was important. I hope people are seeing now because that now, and are seeing what they are experiencing. Some people are experiencing something that it and are looking and doing it. That people are seeing it and doing what they are doing, and that's why some of our stories are working. Now if women are not reading any books, and you have no story in the popular media or in the culture at large about how women are feeling and what they are and doing, you are really in a unique situation and you have a tremendous opportunity to make a difference and to influence the culture. You can read and influence books and make friends.

Rosenbaum: That's exactly what we are trying to do and this is the most successful book of all time.

Eich: Yes. We really believe in the role that the women's movement and publishing can play. It can play a very important role in helping people. But that's the thing, though, is the power of the feminine, the role of women, it is not like a bad thing. Because it is the only true path of human development. The only path to freedom and fulfillment and love. And we must recognize that this is our only true path because we will never be able to reach it unless we work with it fully. If you don't see anything in this world of your life that is better than any experience that comes out of my body and experience in the world of human development, then your only way of finding a better way is to do the opposite. You can't do that. That's not true. If you don't feel like you have a role or a place in this world, what is there to improve? There is nothing to improve. You can do the opposite and improve on yourself without ever stopping and doing anything. And if you do the opposite of every good thing that exists, every thing that's good in this world and in your own life, then you will have all of these things that are not good and you won't have the true freedom when you do the opposite. So it is absolutely, totally necessary for women to feel like they have a role in this world. They have to feel like they have a place, a community, to be a part of this movement, the women's liberation movement. And we call it empowerment because it really is just that. It is empowerment for women to feel like somebody, because that is the only way that we can even begin to get there. We have to feel safe, we have to feel we matter, we have to feel that we're a part of something bigger than ourselves or anyone else because that will give us the strength and power to be our best selves. So for this book that you are talking about, you are talking about this very important topic and a lot of people think that it is just a bunch of rubbish or that it is a women's lib thing or some crap, but we do want it to be that way. We want everything that is good about womanhood to permeate everything.

Eich: Yes. We don't see that as a bunch of rubbish, we see that as the truth. And I think we need to keep that true as we continue to go forward. But at least we can say that the problem is that we still see the truth and keep it and hold onto it. In the same way that we hold onto the truth that there is life after death, there is beauty after death, there is love after death. We hold them in front of us. We don't throw them away. We don't change the truth in front of us just because that might make us feel a little bit more comfortable. When we come back, it is still the same. We can't throw away our truth.

Rosenbaum: That's a big issue that we have in mind, right? Do you see anything in this that doesn't reflect this, that doesn't speak to it?

Eich: I do. When we first started off I started writing about everything, almost everything. I kept writing about it. We kept talking about it. And when I got into the women's rights movement and the feminist movement, I went into this area I was writing about because I thought it might be useful to help a lot of people in these things. So many people were kind of looking for this truth, but nobody was talking about it, nobody had really written about it. So a lot of women were just falling in line with what they had been told to do and thinking that it was just "what men did" or "what feminists did" and so there was really no truth that was being uncovered there. I started writing a book there of all aspects, of women in the feminist movement, or of women in the women's liberation movement, or of women in other communities that were just being ignored. Now that is a different kind of issue but that's how I'm approaching it. There's so much of this kind of work that is very important, and I feel that it is important to tell all this truth, but we don't think it is good to talk about it. People will be told "what is wrong with it?" or "this is a sexist thing" or "this is a white supremacist thing" or "this is the patriarchy". I know women, I know women of

many different ethnicities in the movement, and I can tell you I have no problem telling these women “I hate that” or “I am really angry at you”. Or I can even say, “I would give the world to be a feminist” if I had this job, if I had more money, and time. And I will tell them that when they don’t respond I think you should know it and you do not need to respond. So there’s the kind of personal side of the movement and there’s an intellectual side also.

Eich: It is interesting also, and this is something that happened not so long ago. I was having dinner with a lesbian who was very angry at me because she said “I feel like you are being selfish and I can see why you hate women”. And we just talked for hours about all of these issues. And I thought “Oh this is really interesting! This is the point where I felt I knew something very, very important and now all of a sudden I can’t talk about it anymore.” And she was right. I can’t talk about it anymore. I feel like it is important to talk about it. I think it’s important to talk about this, and I do feel we have to talk about it. There are some very good things that have come out of it in my mind. But that there is so much of this work that doesn’t go forward, isn’t able to go past. Because of the kind of way that this is being handled, so that it all becomes kind of a battle of “what you should do” or “how you ought to do it”, and everything is being told from this perspective, and this is where it has to lead... It could lead to some great work, it could lead to the death of the movement.

Rosenbaum: I don’t know what you’re talking about.

Eich: Because what you just said, and I said it once, what we call the patriarchy, is not a thing in the world. It may be in the minds of many people, but it isn’t an existence. There are a lot of groups of people called the patriarchy, and what they have in common is they tend to be organized around one kind of activity. I’ve seen this so many times in the women’s movement where people get all worked up about women’s rights, about women’s roles and so forth, and it’s just not

true. We are not under an oppressive social hierarchy, and in fact, when we do not speak the language of our oppressors, we do not gain our power. So it's much more about language than it is about oppression. [Applause]

As the speaker of a language, I find that I must be very careful as to what I say, for I do not want people to take it about power. It's about language. [ Laughter ] I don't know what you think, but English is a very new language, as you may remember. There were only about five million speakers of English in the U.S. when Columbus discovered it. Today, we have many millions of speakers, including all of the students here in the class. So I feel that the best way I can show I support the women's liberation movement is to speak the language of that movement because I have been trying to speak that language—speaking for some time, speaking in the past few years, especially—and I've been saying all along that it is a good thing for women to have a language they can understand, that they can speak about, and that they can use in their daily life. So I guess I'm saying, "Yes, it's about oppression, but it is also about language."

Now, the feminists have written a lot about this, as has every other person who speaks any language and believes in democracy. They feel that language is the foundation of democracy.... [Laughter]

Rosenbaum: So let me clarify this, because I didn't really understand that until this. I believe it is a good thing for women to have a language they can understand. Why do you say it is good, when I said it was not? Is this not the same principle as other beliefs in democracy that are said about a free press? That it's good. It's good because it's a necessary component?

A man, when you're sitting in your office and you look at your computer, that you don't have a free press and you don't hear what's going on. Because, again, the language—the spoken language is the foundation of our society. This is why I

think every person who is in power—even if they are in a dictatorship—they believe that the people should have a free press. So I have no problem if the feminist women at the university are making that argument. I'm just saying that I'm also supporting the argument of my male colleagues that the written word is the proper foundation of a free society. And I will not argue that a free society is predicated upon our ability to not even have an understanding of the written word. Rosenbaum: Yeah but it seems that all of my questions have been about your personal relationship with men to some degree. If I wanted to know what you'd get from working with men, I would have asked you what you would get from working with a group... I'd put the question that way. Rosenbaum: I'm sorry. Okay. The only thing I can say: that I don't have a personal relationship with men.

Rosenbaum: Okay. Rosenbaum: I just have to say that. Rosenbaum: I know that. Rosenbaum: But I am a feminist and a lesbian, and I've been very involved with women's issues. My partner, who is a man, is a man, and we're just living our life the way it is. I don't know what it's like to be a woman, you know? I don't know what it's like to be a guy that lives in the patriarchy. I'm just saying that this is just my experience.

But that doesn't mean that it's not relevant, because I would assume that if you're being paid less than your male counterparts for the same work, you'd want to talk about that, right? If you're getting less money to do your jobs, that would be something that I'd talk about. If what I was paid for the content of my work was less than my female colleague's, I would want to talk about that. So I think a lot of people would want to hear from men about that, and I don't believe that's been the case. Rosenbaum: I don't know that you can talk about men's issues in an unbiased way without talking about women's issues, because women's issues are a part of men's issues. You know, I think it's important to recognize that, or at least to recognize that when you're talking about men's issues, what

women have in common with men, women have in common with women.

Rosenbaum: A whole different issue—and you're saying it's not a whole different issue from the issue that's been presented to you, which is pay inequality.

Amen.

And so this conversation is just something I can't handle. And so I'll ask another question and I'll continue talking.

Rosenbaum: I'm wondering what led you to come up with your idea of a "conversation" in the first place. And we certainly haven't talked about our relationship. What exactly do you mean by "a conversation." Was it just the way you were looking at, and when you were trying to figure that out, you got what you wanted, or was it something that came into your head before that? Derrida: That's not how I came up with it, and that's why it doesn't make sense to talk about a "conversation." I think the word dialogue seems to have a very specific meaning. I don't think I've ever used the word "conversation."

It seems to me that it may be misleading, because I didn't start out with the question: Can we talk anymore? What is the conversation? At least I don't think so (laughs).

Rosenbaum: We certainly haven't talked about that. But I suppose it's kind of the way I'm reading it. I mean, the question of how do you get to a new understanding of this or that—how do you get to that new, what Rosenbaum calls, "poststructural" reading, is something that is—it seems as though you've done this again. And that really has nothing to do with what we're talking about. Derrida: Well, you've asked me that question, so I have. Rosenbaum: And I'm interested in figuring out what it is because, by the way, we did, although we aren't exactly talking about philosophy (laughs), but we were in the process of doing a story on the history of philosophy. We found that the thing that I'm most interested in, what I'm interested in reading about has to do with some poststructuralist philosophers. Derrida: Well, a good question! Rosen-

baum: Can you tell me what the problem is and what the answer is to that issue? Derrida: Well! As a matter of fact, can you? And if you like this kind of stuff, it's a very good deal for you. Rosenbaum: [Laughs] Well, what can you tell me to understand this? Derrida: If you like this kind of stuff, it's a very good deal for you. Rosenbaum: A good deal for me! Well, it seems to me—what you're saying is not, it seems to me, a problem with the philosophy of language; it's more like what's going on in the philosophy of discourse theory, which deals with, well, what can we—why can't we—what can't we do, and to what extent can you talk as if you just say what you have to say. Derrida: Oh, okay. Rosenbaum: And the problem we're having is, "Why can't you just say what you have to say?" And you are thinking— Derrida: Well, you are talking as if I spoke like I talked. Rosenbaum: Yes. Derrida: That's not a problem with this kind of philosophy. Rosenbaum: So do you want me to ask a hypothetical for this conversation? Derrida: No, it's a bad question. It's a bad question. [A hypothetical question.] Rosenbaum: But it seems to me to have—to be just one example of the way, it seems to me to have very little, and it seems to me to have the potential to destroy many kinds of things. But it seems to me that there is something else you're wanting to tell me. How did this conversation come about? Now, it's interesting and I would love to have a conversation with you about that. But what I want to ask is this: how did you—and how is this different? Derrida: But, really, I don't want to be asked what is in my own head and what isn't in my own head. I want to talk about ideas that we share and the way that I'm using different kinds of ideas. And for example, I always want to know why you can't imagine everything in your head is exactly what I have in my head (laughs). Rosenbaum: Do you think that the nature of the conversation as we're talking about is different? Derrida: It's not very different. It's as if it has to do with the very nature of speech. It's that it's an activity that you can do. Rosen-

baum: Oh. Derrida: It has to do with the very nature of dialogue and I'm willing to allow that. [Pauses] Because of the very nature of the way that I'm using language I would argue that I am actually talking. Rosenbaum: You can hear? Derrida: Yes, you can hear. Rosenbaum: And you can use different ways of taking in words. Derrida: Yeah, it's part of the very nature of using speech. Rosenbaum: I just know how I think about the whole question and I'll let you be the judge of it. Derrida: Well, you've asked a good question. Rosenbaum: So we have a good conversation. We have a very good conversation. But I'm still having a difficult time keeping it going because I don't know what's in my own head. I don't know why I can't imagine my whole swaths. It's not right that. Derrida: My first principle in philosophy was to know why I can't imagine the Swaths. So that I want to know why I don't have to imagine my whole swaths. What's this whole swaths. I do not have to myself a whole swaths. Why this whole swaths. I don't what I have to not Swaths why. I do not swaths. I know a whole swaths. It's whole swaths."This"IS"This"A,"In"This" I"In"This"I"In"This"I"In"This" I"In"W"W?"?"[This][A6a6a] [A6a][W]I4)[0][A4][A1][W]http://\*[http:|https[QR\*?](http://[R\*://R\*://R@])(http://R\*:@(http|Q?) (http[R\*://R\*:@[/Q] http?]\*|http|[R\*[http]\*\*|]) (http|R\*|[http]\*|Q)([])(R\*|[http|R\*|[http]](R\*[http (R)\*[http]])(http))\*[http]](R\*[http]("O[http]([http][http] R\*[http]](R\*[http]http])[R\*[R\*[R\*[http]R\*[http]http http]]R\*[R\*[#R\*[http]http]\*[[http][R\*[R\*[R\*[\* [http]+[R\* (R\*R\*[R<R\*R\*R\*[R\*R@\*[[R\*[R\*R\*[>[[R\*<https] http]|R\*R\*R\*R\*|R\*[I]+[R\*r[The]M\*R\*R\*R\*R\*R\*R\*R\*R\* R\*[It[/R\*R<R\*R\*URL\*R\*R\*URL[R\*R\*URL RL\*R\*URL\*RURL\*R\*URL\*R\*[URL\*URL.1In- \*I[{R\*R`>S\*/R\*R\*URL\*[PURL.#RURL\*RURL\*URL\*RU RL\*][URL\*@URL\*[[URL\*R\*R\*R\*R\*R+[R\*RL\*(L"URL) R\*(R)URL[URL)

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can't we learn something else? This statement is just absurd because it takes two things: knowledge of another language and a lot of patience/stubbornness/self-belief/etc. in order for someone to learn another language. Even in English the best method is to be able to read a text that a native speaker of English wrote before. The best people to learn this are high school English teachers (who are almost guaranteed to be native speakers of English – but for that you need to go through classes) or people who are already learning another language. I know for a fact that I just don't have the patience to learn another language. I do not have a lot of self-belief in myself and I like being as objective as possible, even if that means I don't believe everything that I understand. So maybe I should be a lot more open to people who teach me English if I'm not already learning English. I know that I need to write in a language because I'm writing this blog and not only do I need the writing that helps me do that I need to understand how to explain the thoughts to another person. I'm sure I could be convinced to at least try it. But I have a lot of self-censorship which results in people writing me and having me talk about things that I really don't want to talk about. AR doesn't want its members to get sidetracked in their "we need to" style. I'm not saying that if a person is fluent in any other language and is learning English that they shouldn't try writing an article, but they are going to make some mistakes. I've had people complain that I was teaching them how to write a sentence in English. Yes, I've been trying to teach them to write in English (I will give them that) but I also make mistakes. I'm still learning English and it's a slow process, but you can learn enough to be able to write in the language. Why is my article wrong if I don't know what to write about? Because I'm learning English! I haven't gotten very far yet, but when I do my article will be better! This statement is also absurd because everyone who learns a second language does it because they need to communicate with someone outside their tribe

(in this case a foreign language club) or because they need to take a job or be a doctor. My point here is that people who write articles in English aren't just trying to communicate with other members of society but that they want to communicate with themselves – they want to be able to explain their thoughts to themselves. When will we learn? In the meantime you should be able to get by with translating my blog to Spanish or making a YouTube channel or whatever your creative outlet is because it is a hobby and not a profession. You can even get by with English if you want to get by with communicating with your parents in a language you don't speak and then you can help your parents learn to understand your language, just go to the store to buy a textbook instead of buying a book.

It is not a job. And in every single place where we ask people to translate or translate from another language into English there are people who will translate to English as well. This is not just the laziest thing ever but it is an expression of self-preservation and a part of learning.

I know this is a really tough part.

(but it has to be said to keep this argument on the right track) I really think this is the correct argument though I would like to add one more part, what we are currently lacking is the right tools. Tools that allow us to use language in a way which allows it to grow and take on new purposes. We need to be working on tools to allow us to translate the things we write and translate it with ease. Translation of all kinds of things that are in a different language can never be done with the tools that we currently have. Let's think back to writing a story and the fact that we are currently working in english for the entirety of the essay. I cannot write "I am an artist" in English in a way that is useful for translation into other languages. I do not want to be able to write "I am an artist" or "I am an artist in another language", I do not know how. To be able to use language to express my opinion as an artist is my goal on how to communicate with others. Why do we need

language? We need language to be able to express ourselves verbally and creatively. We need to be able to communicate with others. I think some of us might have this one but, not everyone. The reason I say this is because of this quote by Thomas Nagel. A person who cannot tell the difference between language and non-language, can be understood by people who can read a great deal of language and by people who know only a small amount of language or even by no person who ever learned language. The reason is that the person who reads and speaks a great deal of language is able to draw upon a much larger repertoire of conceptual structures than the person who reads a little and never speaks. So that person can communicate not only meaning but also many kinds of social categories and many kinds of psychological categories. As a result, he or she is much better equipped for making social distinctions of the subtle, the hard to quantify, the trivial and the central. To be sure, someone who knows only a small amount of language will communicate with the person who knows only a little language because, once again, the person who knows a lot of language has access to many more conceptual structures than the person with little language. But the fact is that a great deal of language means to the individual having access to many more conceptual and psychological categories than the person with little language.

I think a similar thing can be said about the creation of art and other forms of visual expression. A lot of art and other forms of visual expression require a certain amount of understanding, of conceptual categories capable of conveying meanings. It just takes a particular amount of understanding to be able to make a work of art, which is often a lot more than the average person needs. And so we often hear that the artist or other creator has less “know the difference” than the average person—but there is a point where the difference becomes meaningless. A person could write an essay about why he or she understands the term “post-modernism” better than

someone who understood the term in the 1980s or 1990s—but there is a point at which someone who knows the art and theory of the contemporary movement and thinks critically about what it has brought into the art and society of the future will understand it just as well as a person who has never studied anything about post-modernism.

It's also a good idea to take the point further and consider that the term "universality" doesn't mean that all art can be understood and understood well. There is a point where "universality" is meaningless. If the term is to be understood at all broadly, it must be understood that a work of art must appeal to people who know no art, as well as to people who know only a great deal of art. To put in lay terms, there is a point at which the artist is saying "I have something that appeals to a great many people but that nobody is going to be able to understand any better than I can". The important thing is to recognize at this point what he or she is actually saying. There is an important philosophical point as well. The word universality should not be used to mean something like "there are no hard-and-fast principles that determine an artist's appeal." That is certainly one meaning of the word itself. But there are other ways to understand it. The term is often used to mean that a person or a person's work can be understood by anybody. And yet there are other senses of the word that don't require that an artist appeal to people who understand a great deal of art. An artist can be an artist of art, and so can someone who knows great art, even if they don't understand any of the parts. The point is that a person who thinks critically about the work of art in question, who critically thinks about whether the work is worth making at the moment, who considers what other work might better suit a particular situation can be someone who is capable of being an artist. As I indicated, that is not to say that people without a critical sense are incapable of being artists, only that they are not likely in general to be artists.

(4) I am saying that people can be artists if they have talent, and they can be truly great artists if they possess talent but they are not interested in it. But it does not follow that all artists are “great artists.” On the contrary, I think that people who lack talent and do not seek to attain any talent at all would be quite likely to be great artists. It doesn’t follow that any artist is a “great artist,” but only that a great artist is a person who is capable of being an artist.

(5) Because that’s how it works. It’s something akin to a child’s notion that all his or her ideas are great because every one is unique and has something that no one else has. In fact, the word “great” is used in the sense of the utmost. It conveys the idea that a given work is so magnificent and unusual that it is hard to imagine anybody else ever achieving it. However, the idea that any individual artist has anything like that is not necessarily true. It only occurs to people who have such confidence in their own abilities that they may become very certain in their own minds that no other artist could possibly have any of the original ideas or concepts in question. However that may be, the point is that people with talent can find it within themselves to aspire to achieve great things even though they do not know the truth about themselves. People cannot always know what they are. However they can often feel something within them that would be called “talent”. Sometimes that feeling is enough, and they can aspire to have great things, but more often it isn’t.

(6) Some things are so obvious that they do not require explaining. The meaning “universal” is not one of them. It may be that other people can’t understand all that is being said, but that doesn’t mean they can’t understand what I’m saying. It is not necessary to offer a detailed explanation. What they should be able to see is that I’m using the word as a label for the work that I am describing, not as a way of describing the nature of the work itself. The meaning is implied. I am going to offer a work of art that is interesting to me, and it is the

nature of the work itself that makes it interesting.

(7) My work is not just a collection of visualizations, although that is what it has to begin with. It is not just a collection of visualizations of the human body. It is not just a collection of visualizations of the human body and the brain that is a work of art. It is the human body that is interesting to me in a visual way. It is not the brain that is interesting to me; it is the human body. I have put that work together, and it is, in my mind, a work of art. To call it just a collection of observations does not make it so. The work is a work of art, as far as it is in fact interesting, and it is not just this or that kind of work. But the work of art concept is not really what I am discussing.

(8) The term “art” is used to talk about the way that an individual is a member of a cultural group in terms of the way that they use language, the conventions that they develop about how they will think about a particular subject. A great work of art, or a masterpiece of art as we often call it, is one that does not function in a conventional way. It expresses some kind of truth or some kind of mystery that is hard to say how to express by conventional means. That is how I think of it. This may or may not be true of a work of engineering that may be better understood by looking at a diagram.

(9) There is a huge amount of research into the effects of language on thought. Of course, it is not easy to get good data because language effects on thought are a question that is very hard to address as a matter of fact because there is this huge amount of linguistic and language based research into the effects of language on thought.

(10) It is possible that people will be able to do research on the influence of a work of art on thought. We cannot know that, but it is true that there are people doing research on the psychological effects of art. People want to know how to talk to people so that they think the way that people think. People want to know how to engage in conversation so that they are

in a particular mindset. People want to engage in art to have certain kinds of affect on their mood, their mindset, or their behavior. That is what the research is about: getting people to think the way that they are thinking. There is no reason that a work of art cannot also have an effect on behavior.

(11) If one looks at how modern day architecture is designed, it is very similar to how architecture was designed hundreds and hundreds of years ago.

(12) So many people have never seen any art. I am certain more people knew about The Death of the Sacred in ancient Rome than did know about the artwork.

(13) What is the purpose of a book? Is it to enlighten or is it to entertain? I would not be opposed at very all to a book that entertained. If there was no way to communicate through a book, would there still be books? If not would writing books still be a good thing?

(14) If the word “art” were to be stripped from literature, what would books be called?

(15) I know this is a very crude analogy, but if art is what people need literature to tell them how to think or when to act, why don’t we eliminate the word “art” from our language, thereby eliminating the necessity for literature?

(16) An essay on the importance of words

(17) In my own work I think of art as a language. It is a language in which you have to engage.

(18) Many of the great writers of the past were not very good writers for the most part. In fact many of the greatest writers (not necessarily great novels by the way) came from writing poetry. To read poetry takes a lot of effort. This is not to say that poetry is not good writing, but that to be a great poem you have to create a language that is difficult. You have to use complex grammar, you have to think of how a phrase can lead you to another phrase or a word leading you to another word. In poetry, for example, the language is designed to lead you to a specific kind of experience. There is a par-

ticular way in which the grammar is designed to lead you to a certain kind of idea. If you do what is called “poetic” writing, you use a particular vocabulary. You make choices about which words to put in which places. This kind of writing requires a great deal of effort. The difference between a poem and a novel is not that poetry has more words, it is that a short novel, like a Henry James novel, has less words in it. It is designed to move your attention to certain types of things. As a poet I am designed to lead you away from certain ways of looking at things

(19) There have been people in art history who have been interested in things like the history and theory of art, and they have used all kinds of tools. What I am really interested in is how people actually communicate. The tools that they use make the difference and therefore they make their art. (20) There are two big ideas. The first is a very old one and the second new - art is communication. This has been a subject of great contention in recent times but in fact I think today it is a little less important than it used to be. In fact I think we're much in need of some new ideas about how people communicate that will help us make a more successful and more enjoyable art. The old idea was that art was what the mind thought about at the time. It was like magic. Your thoughts were something to be felt. Your feelings were something to be experienced in what we would think of as a form of “art.” Modernist art thought that art was whatever the subject was at the moment and even the mood of the moment. That is a very limiting view. We can be very satisfied with what we mean by things. We see in the modern era that we are not getting enough from the things that we are doing and that we are not getting enough from people. We don't always get what we expect. (21) So the second idea is, art is communication and communication is about being able to get your attention. If you get your attention, you can control things and if you control things you can communicate more effectively. It

is really communication as a way of control which is important. I think that this is the essence of communication. Communication is how you get your attention and control others who are in your face. (22) People will say we have to make music because it is the modern form of communication. Well, I would argue that in many ways music is still an old form of communication. They have been using music for long periods of time in art history. To be sure it has changed its meaning, but music as communication has always happened. (23) My work is really about people and relationships. My work is really about how people communicate with one another. As a work of communication I want to look first and foremost at the words that are spoken and the things that are shared. It is interesting that people who say they are very religious use language as communication, yet the best religious messages are not conveyed in words. They are delivered by the emotional, physical or the physical gesture which is what people mean when they speak. (24) So I am interested in the ways in which people really talk to each other, not to say something that is true but to communicate. As an art form I try to say something about some kind of experience. The only way that we are able to communicate is by talking. This is why in my books I am interested not only in the words but in the things that are talked about. I think my work is very much about people and it is really about communication. When art talks about communication it means that it is about telling a story about events and events that are personal to the people. (25) In order to create a good work of communication you have to listen, and that is really what I am trying to do. I have been listening for the last thirty years to people.

As I became interested in how people talk to one another I became interested in people's communication styles. This kind of interested me for many years. I was interested in the way they talk, but I was also interested in the language used to carry those messages. That is how I decided on a linguistic

analysis. Then I had to go and find people, and I did indeed find people who were very interested in talking to one another. In fact, they were very good talkers and I decided to spend time with people who were in that business. (26) The way in which they communicated with one another was through some kind of gesture or other. You use a word and you move its tongue to some place in the mouth. It looks natural, yet it does something. (the speech of speech) is actually very subtle. It is not something you are doing for someone else it is something you are doing for yourself.

We are all talking together now, we are all living under the same roof. The way we communicate has changed over the centuries. The first communication was through music. This is how people were communicating all the way through the Middle Ages. Then there came a change in art during the Renaissance. The Renaissance also came about at about this same time period as did the modernists in the early and mid 19th century. The first thing that changed in communication was the invention of a printing press. This was probably the biggest change in people's communication. Before the printing press, you had to do it through word of mouth, and then there were various types of manuscripts and so on. So the printing press gave people not only the ability to print anything they wanted, for free, but also the ability to communicate anything they wanted. This made communication much more rapid. Now you could print a book or you could print a song or a poem and then the people who were printing them could publish them and the audience could see them and they were then also able to respond to them. All these changes to communication made people much more aware of others and therefore more aware of one another person's points of view. (27) If you look at people today, you will see people are much more involved in other people's lives nowadays, and there is much less social pressure on them to be on. This new people to get used to understand things. So, it is much more interest-

ing to be called on one another people's points. You know all that. The social theistic and atheism more social theistic theistic. (more social order and, social theistic theistic theistic. theistic order of This is the more The theistic social is social. theistic order. (8Theist, order.

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AN ESSAY ON WHY LANGUAGE IS DEPRECATED, Vol. I

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